



WITH AN

R
APPENDIX,

CONTAINING,

WITH OTHER ILLUSTRATIONS,

NOTICES OF THE CIVIL HISTORY OF GALLOWAY TILL
END OF THE THIRTEENTH CENTURY.

BY

THOMAS MURRAY.

*Paullum sepultæ distat inertiae
Celata virtus. HOR.*

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Broughton,

&c. &c.

THIS VOLUME

IS

MOST HUMBLY AND GRATEFULLY

INSCRIBED,

BY

THE AUTHOR.

STANDARD

THIS VOLUME

OF

INSCRIBED

BY

THE AUTHOR.

THIS Work is meant to contain an account not only of those Scholars and Authors who were natives of GALLOWAY, but also of those long connected with it by office and residence. How far the nature of the attempt is laudable, or with what ability it has been executed, I shall leave to others to determine.—The names of many of the persons whose history I have endeavoured to trace are unknown to fame, and cannot, I am aware, be expected to interest the general reader.—Yet there are not wanting individual objects of a higher character. The deep and inflexible enthusiasm that animated the labours of Dr Murray cannot fail to excite the sympathy and admiration of every one to whom they may become known and even the wayward history of Heron is

own, and from conferring on my work
the advantages of a name that would gild
every page in the annals of literature.

The name of James Dalrymple, first Vis-
count Stair, I have been induced to omit.
The subject embraces too wide a field, and
involves too great a variety of interests for
the limited nature of this undertaking.
As an author, as a judge, and a statesman,
he is equally eminent: None acted a more
distinguished part in the important tran-
sactions of the age in which he lived, or
made greater sacrifices to his principles and
patriotism. If the present volume be
entirely unsuccessful, I shall, at a future
period, endeavour to throw some light on
the life of this illustrious person: Such a
work would not only embrace the history

I have also been compelled, from want of room, to suppress some notices in the Appendix, to which, in the course of the work I have referred. Nothing, however, has been omitted that was deeply calculated to elucidate the text, or that could not be found in other productions.

In the life of John Lowe, I expressed regret that the other compositions of that poet had not been published. Since that sketch passed through the press, I have been favoured, in the most handsome manner, with MS. copies of all his poetry, by my much valued and celebrated friend, the Rev. WILLIAM GILLESPIE of Kells. These are “*A Morning Poem*,” extending to 433 lines,—“*Lines*” addressed to his first love, of about half that length,—and a song. Of these pieces, the size to which I have restricted

are yet characterised by no ordinary
degree of poetic excellence.

To Mrs DONNAN, the respectable and
excellent relict of the late Reverend Andrew
Donnan, minister of Wigton, I am indebted
for a perusal of her husband's MSS.
in which she favoured me in the most
liberal and polite manner. Mr Donnan
(dying, for several years before his death,
which took place in June 1799,) been en-
gaged in researches into Gallovidian anti-
quities, left behind him a great variety of
important papers on this subject. These
documents, however, as they are unconnect-
ed with the *literature* of the province, and
consist chiefly of genealogical discussions
and notices respecting the history of pro-
perty, were not calculated to yield me any
advantages or information; but they cannot
fail to afford useful hints and assistance to

the Library belonging to the Theological College, I lie under similar obligations.

To the various individuals who favoured me with communications, I have, in different parts of this work, taken an opportunity of expressing my gratitude. But cannot here deny myself the satisfaction of mentioning the respectable name of ALEXANDER CRAIG, Esq. Factor at Cally, gentleman, without whose encouragement the materials I had collected relative to Gallovidian literature would never, it is probable, have assumed the present shape—and whose kind and patronising conduct with which, for many years, I have been honoured, I shall never cease to remember and appreciate.

Edinburgh, 7th January 1822.

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College, I lie under similar obligations

To the various individuals who in-
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of mentioning the respectable name
of Alexander Craig, Esq. Factor at Calcutta
gentleman, without whose encourage-
ment the materials I had collected remain
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—and whose kind and patronising co-
operation, for many years, I have
honoured, I shall never cease to remember
and appreciate.

Edinburgh, 7th January 1833.



CHAPTER I.

Galloway remained long sunk in ignorance and barbarism—That Druidism was never established in Scotland endeavoured to be proved.—Galloway owed little to Roman invaders—Indebted for nearly the first rudiments of learning to the diffusion of the Christian religion.—St Ninian—his education at Rome and at Trier—Returns to his native country—Builds a church, the oldest in Scotland, at Leucophibia, the site of the present Whithorn, and, it is probable, establishes a monastery there.—Goes to convert the Picts, who lived south of the Grampian hills—Did not erect parishes—Origin of parishes—Galloway formed the great scene of his labours—Did not retire to Ireland—His death—The anniversary of it long celebrated by his countrymen—His character.

THE progress of nations in literature and refinement is generally slow. From various causes GALLOWAY, as well as the other districts

uth of Britain could boast of the Druids,
ious class of men, comparatively enlighten-
That the Druidical system had ever ex-
d to Scotland, it would be difficult to shew.
it was of Celtic origin, and professed by
ltic tribes, is a position which, though often
ed, none has succeeded in establishing.
s point could be indisputably ascertained,
vious, that no other argument would be
ite to prove the existence of Druidism in
nd, the original inhabitants of that country
undoubtedly of Celtic derivation. § Cæsar,
ver, decidedly affirms, that it had its origin in

de Appendix, note *A*.

ving's *Lives of Scottish Poets*, Vol. I. p. 3.

Neque fas esse existimant ea literis mandare, quum
uis fere rebus, publicis privatisque rationibus, *Græ-*
is utantur." Cæsar de Bello Gallico, Lib. VI. cap.

The word *Græcis*, however, has been regarded as
erpolation. See a critical examination of this sub-

Irving's *Lives*, Vol. I. p. 9, note.

ppendix, note *B*.

of all the early writers on this subject, he doubtably possessed the most accurate and nute intelligence ; and as his account of origin of Druidism has never been disputed by any ancient author, it is absurd to conclude on the face of such satisfactory evidence, that the system was radically Celtic, and co-extensive with the wanderings of that celebrated people. “ Since,” to use the words of a celebrated critic, “ it must have begun to exist after the Celts had their original settlements, it must be considered as British, not Celtic ; and it would be as absurd to extend it to all the Celts, because it originated among them, as it would be to expect to find institutions of secret tribunals, in the thirteenth century, among the Swedes, as well as among

* “ *Disciplina in Britannia reperta, atque inde in Galliam translata esse existimatur. Et nunc qui diligenter eam rem cognoscere volunt, plerumque illò discendi cōproficiscuntur.*”—*De Bello Gallico, L. VI. c. xiii.*

writer mentions that this cruel superstition was even professed by our ancestors; and the authority of early writers alone can this opinion be determined. Tacitus relates, that Julius Paulinus, after having vanquished the Romans on Mona, ‡ cut down and destroyed the consecrated groves of the Druids. § The same author, however, in writing the history of the reign of Agricola in Scotland, never once refers to this order of men. And as the Druidic ceremonies were so singular, and so demanding of attention, both in a religious and political point of view, it would be impossible to account for the silence of Tacitus respecting them, if they had been really established in the country which he describes. Negative evidence is

Edinburgh Review for July 1804.

Pinkerton's Enquiry into the ancient History of Scotland. Vol. I. pp. 17, 18.

Anglesea.

Taciti Annales, L. XIV. c. xxx.

celebrated author of "Caledonia," rests the whole merits of the question on this argument. Those who have studied the subject partially, know that this position is assumed and we may confidently challenge our opponents to produce one single authority in support of Cæsar, whose account of the Druids is so plain and explicit, makes no mention of these buildings; and Tacitus, while he relates that the sacred groves of the Druids were destroyed, is silent with regard to these stone monuments. "And as it evidently appears," says an author in a work, "to have been the intention of Suetonius to exterminate, if possible, the religion of the Druids, certainly, if temples had formed any part of their institution, he would have destroyed them, as well as cut down the groves." † The circles of stone might have been erected for

* Chalmers' Caledonia, Vol. I. B. i. Cæsar and Tacitus, ut supra.

† Edin. Rev. ut supra.

und in districts in which, it is allowed, Drui-
was never known. "Stone monuments,"
this celebrated Journal, "nearly similar in
, and equal in magnitude to those which are
to be most unequivocally Druidical, exist in
tries into which, according to the opinion
antiquarians, the Celts never penetrated.
any parts of the north of Germany, in the
d of Zealand, and in Iceland, the stone mo-
ents are similar in form, and seem to have
erected for the same purpose with those in
ain and France." † "For Druidic antiqui-
' says Dr Irving, "it would be in vain to
h ; instead of temples and other edifices,
consecrated the mistletoe, and the oak on
h it grew.‡" This opinion is not a modern

Symson's MS. Account of Galloway, Advocates' Lib.
the article *Wigton*.—Heron's Journey through the
ern Parts of Scotland, II. 87. Vide App. Note C.
Ed. Rev. ut supra.
Irving's Lives of Scottish Poets, I. 4.

their victims were immolated on the oak,
necessary to conclude that they erected no
things or altars of stone.

To Druidism, then, Galloway owes no ob-
tentions. Nor do I think she is much indebted
to her Roman invaders; for though, as Dr
remarks, “the conquests of warlike but civil
and ingenious people, were not more fatal to
freedom and independence than conducive to the dis-
semination of useful knowledge;”† yet we have
no evidence that the Romans ever established
colonies in this province, or formed any very
intimate connexion with its inhabitants.‡ The
Welshmen, it is probable, were indebted for
only the first rudiments of liberal knowledge to
the diffusion of the Christian religion—an

* “Nihil habent Druidæ, ita enim appellant suos
visco et arbore in qua gignatur, si modo sit robur, sacra
Plinii Nat. Historia, XVI. 95.

† Irving's Lives, I. 2.

‡ Political Hist. of Galloway, App. Note B.

ed the doctrines of the gospel about the
of the fourth century.* These assertions,
r, are not entitled to unqualified credit;
deed, it is not improbable, from the de-
estimony of Bede, the earliest writer on
object, that the region of which we are
g was not freed from idolatry and hea-
until the time of St Ninian, bishop of
a Casa.†

his celebrated ecclesiastic little can now
wn. His life, indeed, has been written
ed; but Ailred lived in the middle of the
century, above six hundred years after

duni Scotichronicon, I. 72. editio Goodal, Edin.
leith's Catalogue of Scottish Bishops, Preface, p. 2.
Connel on Tithes, I. 4. Niniani Vita ab Ailre-
edit. Pinkerton, Lond. 1789.

læ Historia Ecclesiastica Gentis Anglorum, L. III.
Niniani Vita ab Ailredo, p. 1. It is not, however,
point, that the province of which Ailred speaks,
e mentioned in the text. Append. Note B.

royal parentage, and is born, it was supposed
near Leucophibia, the site of the present Wh
horn, in the year three hundred and sixty
Of his early history, and the nature of his ed
cation, we must be content to remain ignorant
but we are informed, that, after having been
dained, at Rome, Bishop of the Britons, and i
structed in monastic discipline by his relation
Martin of Tours, he returned to his native cou
try about the end of the fourth, or beginning
the fifth century, and devoted the remainder
a long life to the zealous dissemination of t

* The work of Ailred, who was Abbot of Rievall
Yorkshire, has been published by Mr Pinkerton, and for
the first article of a curious collection of ancient biograph
entitled, “ *Vitæ Antiquæ Sanctorum qui habitaverunt in*
parte Britannia nunc vocata Scotia, vel in ejus Insul
Quasdam edidit ex MSS. quasdam collegit Johannes Pin
erton, qui et Variantes Lectiones et notas pauculas adjecit
London, 1789, 8vo.

† *Niniani Vita.* Caledonia, Vol. I. p. 315.

his virtues.† The bishoprick of Candida Casa
regarded by Mr Pinkerton as the oldest in
Scotland.§

The assertion of Mr Chalmers, that Ninian
founded a monastery at Candida Casa, is not de-
void of probability. Monasteries, as shall be af-
terwards shewn, had been instituted for more than
a century before the period at which we are ar-
rived; and Ninian, as mentioned above, had un-
doubtedly been instructed in the nature and dis-

Ailred, *Niniani Vita*, ut supra. Bedæ *Hist. Ecc. Lib.*
c. iii. Chalmers, ut supra. *Userii Britannicarum Ec-*
clesiarum Antiquitates, 1094.

Bedæ *Historia*, ut supra. It has been conjectured
that *Leucophibia* and *Candida Casa* are equivalent terms,
the former being merely a corruption of the Greek λευκο-
φιβία; Camden's *Britannia*, 740. Dr Davidson's *Stat.*
Account of the parish of Whithorn. Vide App. Note *D*.

App. ut supra. Ailred, *Niniani Vita*. Spottiswood's
History of the Church of Scotland, Preface, p. 7.
Pinkerton's *Enquiry*, II. 268.

Ninian did not confine his labours to Galloway. We are informed that he went to convert the Picts who lived south of the Grampian Hills; but of the result of this pious expedition we have no certain intelligence. To this portion of his history, Ailred devotes but a single page, though, as Mr Pinkerton remarks, it forms the most important part of his life.† This omission, however, we have no great reason to regret; for his success, we may readily suppose, could not have been very extraordinary. Men, in every age, have shewn a deep-rooted attachment to the religious opinions which their forefathers entertained, and in which they themselves were educated; and nothing has been found more difficult or more dangerous, than to effect a revolution

* Chalmers' Caledonia, Vol. I. p. 315.

† Bede and Ailred, ut supra.

‡ Pinkerton's Enquiry, Vol. I. p. 74. Ailred, c. xi.

Usher writes pretty fully on this part of Ninian's Life, and his quotation of authorities is considerably ample.—662—

ation were at once induced to follow so illustrious an example.*
That Ninian, in his visit to the Picts, ordained presbyters, consecrated bishops, and divided the country into parishes, is an assertion undeserving qualified belief.† That he consecrated persons to the holy ministry of the Gospel, is exceedingly probable; but that he established parishes, in the proper acceptation of that word, either among the Picts, or among his own flock in Galloway, is absurd or impossible. The erection of parishes, however, was purely an ecclesiastical regulation for the convenient discharge of religious offices and ceremonies; but that this division was instituted by Ninian, is disproved by the circumstances, that the number of preachers, (all of whom it is probable he himself had educated in his mo-

Irving's *Lives of Scottish Poets*, Vol. I. p. 11.

Niniani Vita ab Ailredo.—Userii Britt. *Eccles. Annates*, 668.

ers become numerous ; and as this division, and the necessary previous ecclesiastical establishments infer no inconsiderable degree of refinement and political knowledge, it is highly probable that the arrangement in question did not take place before the ninth or tenth century. Mr. Chalmers supposes that parishes were gradually formed after the year 843 ; but that they existed in the time of Malcolm III., who died in 1093, is ascertained by authentic records.* In the reigns immediately subsequent, tythes and ecclesiastical dues are mentioned, as if they were familiarly known, and had been long established.

It is improper, however, to term Ninian bishop of the Picts, though he went to convert the Galloway formed the great scene of his benevolent exertions ; its inhabitants were then Celtic.

* Caledonia, I. 432, and the charters there quoted.

† Dugdale's Monasticon, I. 399.—Connel on Tythe, I. 8.

and pleasant place called Cluayn-Coner, where
founded a magnificent monastery ; and that,
r many years residence, he died in that coun-
† This tradition is evidently unfounded in
h. It is allowed, on all hands, that he died
was buried in Whithorn ; ‡ and no fact in
ory is better known, than that his tomb, there,
visited, by pilgrims, for ten centuries after
death. § Besides, that this “ very reverend
holy” saint, (to use the words of Bede), for-
an establishment which himself reared, and
ch must have been endeared to him by many
ms and associations, merely on account of
easonable visits from his mother and friends,
bundantly improbable and ludicrous. The

Caledonia, I. 357.—App. Note *B*.

Userii Britt. Eccles. Antiquitates, 1059.

“ Sepultus est in ecclesia beati Martini quam ipse a-
mento construxerat positusque in sarcophago lapideo
altare.” Ailred. Niniani Vita, p. 19. This state-
is also made by Bede ; Lib. III. cap. iii.

Caledonia I. 315. App. Note *E*.

The anniversary of his death was long celebrated by them, in remembrance of a prelate who had devoted his days and his substance to their instruction and their happiness.†

From the narrow-mindedness and superstition of his age, St Ninian was not free. That he laid claim to the power of working miracles has been asserted by all his biographers, and has made him the object of much abuse and illiberality.‡ Whether Ninian did avow that he really possessed miraculous power, or whether this distinction had been gratuitously conferred on him by posterity we need not now enquire, though the latter supposition is by no means improbable. But whatever he may have believed, or pretended, there is no evidence that miraculous gifts have been imparted any since the days of the Apostles. The dark and superstitious times in which he lived, however

* Caledonia, I. 315. App. Note *E*.

† Ibid.

‡ Pinkerton's Enquiry, II. 277.

...instances, the power of working miracles
be conferred on faithful preachers of the
gospel, the memories of Ninian, and his contem-
poraries, will surely no longer be visited with con-
tempt, and with petulance.*

His literary attainments cannot reasonably be
regarded as great. Some of his biographers,
however, have represented them as stupendous;†

Smith's and Adomnan's *Life of St Columba*, passim.
"I think it still very credible," says Archbishop Til-
lotson, "that if persons of sincere minds do go to preach
pure Christian religion, free from those errors and su-
perstitions which have crept into it, that God would still
enable such persons to work miracles, without which there
would be little or no probability of success." Tillotson's
Sermons, Vol. VIII. p. 304. Edin. 1772, 12mo. Vide also
Vol. IX. p. 362. Irving's *Lives of Scottish Authors*,
Vol. I. p. 5, Note.

Leland de *Scriptoribus Britannicis*, Vol I. p. 56.—
"We have even represented him as an author.—"Ne
seculum," says Usher, "omnino posterorum immemor,
spectato, sed utili exarabat stylo, *Psalterii Meditationes*,
librum unum, et *Ex Sententiis Sanctorum*, librum unum."—
Britt. Eccl. Antiq.—Balei *Scriptoris Britanniae*, I.

B

...bishoprick of Candida Casa.—Galwegians, rude and
wild—Their improvement retarded by the blasting influ-
ence of the House of Douglas.—Monasteries early intro-
duced into Galloway.—Origin and character of Monas-
teries.—Priory of Whithorn.—Of this place, the priors
were all obscure except two, James Beaton and Gavin
Dunbar.—Account of Beaton—his prosperity not unin-
terrupted—his character not respectable—brought Ha-
vilton and others to the stake—founded the New Col-
lege of St Andrew's.—Account of Dunbar—tutor to
James V.—did not, or could not preach—reprobated—
liberal and persecuting—resists the reading of the
scriptures in our vernacular tongue.—Whithorn an-
nexed to the see of Galloway.—Abbey of Dundrennan.
—Thomas, a famous abbot, there—attends the Councils
of Constance and Basil—composed, it is thought, part
of the Chronicle of Melrose.—Reflections on the tran-
sient nature of fame.—Edward Maxwell, last Abbot of
this place—affords Queen Mary an asylum there, after
the Battle of Langside.—The Queen sails thence to
England.—Dundrennan annexed to the see of Gallo-
way.

THE death of Ninian was fatal to the progress
of learning and refinement in Galloway. The
benefits which he conferred on the Galwegians,

is this circumstance difficult to be accounted for. The political state of the district was extremely unfavourable to the cultivation of taste and literature. In less than a century after the death of Ninian, Galloway became subject to the Anglo-Saxons of Northumbria; and though the conquerors conferred on them many advantages, though, for a short time they revived the ruined bishoprick of Candida Casa, and taught them the arts of peace and of domestic comfort, the Galwegians never willingly submitted to their sway, they ever regarded them with the scowling of contempt and defiance, and made frequent and daring attempts to regain their liberty and independence. ‡

But the abdication of the Anglo-Saxons, which took place in the year 820, was not the source of much benefit to the Galwegians; their pro-

* Bedæ Historia Ecclesiastica, Lib. III.—Keith's Catalogue of Scottish Bishops, 161.

† App. Note *F*.

‡ Pinkerton's Enquiry, I. 326-36.

to intellectual improvement. Such pursuits would have reckoned unworthy of men, and incompatible with their glory and independence. To them the dignity and fascination of literature and civilization were entirely unknown. From earliest youth, their pastime and trade was what it was their daily, their sole occupation. So remarkable were they for daring and devoted heart and enterprise, that these, at an early period, obtained them the appellation of the wild men of Galloway, and procured them from the British king the distinction of forming the van in every engagement at which they might be pre-

sent to the evils under which Galloway so long laboured, were not unblended with many advantages. Their native princes, amid all their ambitious and warlike enterprizes, were not inattentive to the interests of literature and religion; and by their means she could boast of no fewer than

Linkerton's Enquiry.—Caledonia, I. 214, 356-9-10.

Linkerton and Chalmers, ut supra. App. Note B.

piety than a freebooter and a warrior. Of monastic establishments, for many ages the sources of learning and religion, we now propose to give such an account as the scantiness of materials has enabled us to collect.

MONACHISM, if we may believe that Ninian introduced it into Galloway, was the offspring of recent establishment, and unknown in every country of Europe. Anthony of Egypt, looked upon as the author of this system, at 305, he thought it meritorious to forego the charities and sympathies of life, and to retire to the depths of the desert for the practice of austerity. His example was successively followed at Rome, and in Pontus; and St Martin, to whom Ninian received his instructions, was the first that founded a monastery in Western Europe. †

* Appendix, Note. *B.*

† Historical Account of Monachism in Gibbon's *Decline and Fall of the Roman Empire*, VI. 241—6.

on, monasteries were distinguished only for
ness, ignorance, and impiety. But however
ded they at last became, how objectionable
r they may be at a period when liberal know-
is common, and schools and colleges are
rous, yet for many a century they formed
nly seminaries of education in our land; li-
re and science, unknown among the laity,
confined to the monks; and their records
chartularies contain almost the only reposi-
of our early literary and ecclesiastical his-

The first two authors that Scotland can
of were of the order of monks, and a great
ortion of our early writers spent their days in a
er.* When we are inclined to apply to these
nt establishments, epithets of contempt or
emnation, let us soften our feelings, by re-
ng that, for ages, they formed the only source
which the stream of intellectual attainments
fed and maintained—from which “roving

Erving's Lives of Scottish Poets, I. pp. 18, 19.

the Popish clergy could get into their hands, carried away by them, and either destroyed or lodged in the Vatican at Rome, or the S College at Paris. This was the case in a pe manner in the province of Galloway; for, religious establishments with which it so abounded, no records remain; and the very that can now be known of their history, m collected from the meagre references of coll sources.

With the exception of MORICE, who swore to Edward I. in 1296,† the names of none of early priors of Whithorn have been handed to us; but this loss is amply compensated, b celebrity of James Beaton, and Gavin Du

* Sir James Balfour's "Account of the Bishops and Monasteries in Scotland, and their founders and of foundation." MS. Adv. Lib. Keith, &c. on Rel Houses.

† Keith's Catalogue of Scottish Bishops, 244.

of Galloway; but, before his consecration,
s promoted to the archiepiscopal see of
w; on which appointment he resigned the
on of treasurer. He attained to the highest
both in church and state; for, in 1515,
h the friendship of the Duke of Albany,
egent of the kingdom, he was created lord
ellor; and, in 1522, he was raised to the
y of primate of Scotland. But his prospe-
s not uninterrupted. Of the office of chan-
he was deprived by the fluctuation of court
; and such at that period was the instability
ver, that, to preserve his life, he was com-
to retire from his public duties, to lurk in
ost remote corners of the country, and was
reduced to the necessity of tending sheep,
sed under the humble garb of a shepherd.
the Earl of Angus, however, whose acces-
o power was the source of all his misfor-
lost the royal favour, this prelate again re-
d to the unrestrained exercise of his epis-
functions, but was not afterwards allowed

this prelate acted so base a part, and his ingratitude to the celebrated Gavin Douglas, are generally known, and must consign his name to irreparable disgrace. † His conduct was ever regulated by those tyrannical and arbitrary maxims, whether exercised as an engine of church or state policy, are uniformly subversive of the peace, the happiness, and safety of those against whom they are employed. Patrick Hamilton, and several others, whose names our church still venerates, he committed to the flames; while Buchanan, with many eminent men, were obliged to save their lives, by exiling themselves from the

* Keith's Catalogue, ut supra. Keith's Hist. of the affairs of the Church and State of Scotland, 9-10. Buchan's Hist. XIV. Crawford's Lives of Officers of State, Lindsay of Pitscottie's Hist. of James V. passim.

† See Authorities last quoted. Also the various accounts of Gavin Douglas. See App. Note G.

shed ; and he was thus led to sanction the
y which was exercised against the first sup-
s of the reformation." "Principle," conti-
the same elegant writer, "had over his de-
no influence ; and it is impossible to acquit
f the heavy charge of having hypocritically
ced, under pretence of regard to what he
ed, men who were guided by the convic-
f their understanding, and who obeyed the
stion of conscience." †

Beaton is yet entitled to some praise. He
many useful and elegant alterations on the
lral and episcopal palace of Glasgow, and
d the honour of being the founder of St
s college in St Andrew's. This college
ected on the most judicious and advanta-
principle ; it soon attained no inconsider-
egree of eminence ; and with it have been

ottiswood, pp. 62, et seq. Knox's History of the
ation, pp. 4, et seq.
ok's History of the Reformation, I. 163-4.

person of polite letters, he was pitched upon to have the education of the young king, James entrusted to him;"† and, according to Crawford "he managed the province allotted to him so happily, that he taught his royal pupil, with ease and pleasure, every thing that was necessary to so great a prince to learn in his young and tender years." § This important trust, indeed, he discharged so much to the satisfaction of the regent of the kingdom, that in 1522, when the see of Glasgow became vacant by the translation of Arbroath

* Keith's Catalogue. Life of Melville, I. 224—226.

† Peerage of Scotland, article *Earl of Galloway*. Crawford's Officers of State, p. 75. Douglas, however (*Baronage*, p. 114.) states that Gavin Dunbar was son of Patrick Dunbar of Clugston, parish of Kirkcowan, grandson to the Laird of Mochrum. The statement in the text is regarded as the correct one.—They all, however, agree in stating, that Archibald Dunbar, progenitor of the family of Baldoon, was brother to Gavin, who is the object of this note.—App. Note *H*.

‡ Keith's Catalogue of Scottish Bishops, p. 86.

§ Crawford's Officers of State, 75.

never dissolved. "Dunbar," says Crawford, had always a full share in his master's esteem, and looked upon him as a wise and able servant, worthy of the trust he reposed in him." *

With all his eminence, however, he seems not to have been a very useful preacher of the gospel; or, more properly speaking, he seems never to have preached at all. On one occasion, indeed, at the request of Cardinal Beaton, he travelled to Ayr to oppose the celebrated George Wishart, who was labouring, in that quarter, in propagating and enforcing the reformed doctrines. The pulpit which Wishart meant to occupy was then in possession of by his opponent, who, we are told, "preachit to his jackmen, and to sum auld sasses of the town. The soum of all his sermone was, *They say we sould preiche, quhy not? Better thryve, nor nevir thryve: Haud us still for your chope, and we sall provyde better the nixt tyme.*

Leslæus de Rebus Gestis Scotorum. Irving's Life of John of Fordun, 2d edit. 18. Spottiswood's History, 62. Crawford, ut supra.

ed to hear him, it was, at the same time, a dreadful violation of that decorum and solemnity which should always characterize the services at the altar. And when we observe this repulsive exhibition in the second dignitary of the church, we cannot form too low an opinion of the degraded state to which the Popish faith was then reduced.

Like the other Popish clergy of his day, Dunbar, as is evident from the foregoing statement, viewed the progress of the reformation with extreme fear and dissatisfaction, and was not less remarkable than any of his brethren for a cruel and intolerant spirit. Bishop Keith, it must be confessed, states that Dunbar had not a "persecuting turn," though he quotes facts that undermine the assertion, and our illustrious Buchanan speaks of him with considerable respect, and has even honoured his memory by a few encomia.

* Knox's History, 44-5.

t, we may safely conclude that a person who
sted on the trials of Patrick Hamilton and
orge Wishart, two of the most interesting and
iable characters that our nation has produced,
t, with little propriety, be said not to have pos-
sed a "persecuting turn." And he not only
ncurred in the sentence passed on these holy
n, but when Wishart was perishing at the stake,
along with other prelates, kept his eyes fixed
the awful spectacle, and seemed to enjoy it.†

Keith's History of the Church, &c. 9.—Buchanan
st. Lib. XIV. p. 496.) terms him "vir bonus et doctus."
e following lines, which are totally incompatible with the
ement of Knox, as to Dunbar's exhibition at Ayr, are
n the same classical writer.

"Ipse alios supra facundo prominet ore,
Qualis Castallii praeses Apollo Chori;
Sermo erat aetherei de Majestatis Tonantis.

Ut tulerit nostrae conditionis onus."——*Officers of
te, 77.*

Keith's Hist. App. p. 4.—Knox's History, p. 51-2.
pendix, Note I.

his decision, however, which went to sap the very foundation of the Popish faith, Archbishop Dunbar, in his own name, and in the name of "all the prelates of the realm," thought it proper to dissent. This opposition, which was of course unavailing, does not impress us with a very favourable opinion of the dignitaries by whom it was made.*

He died on the 30th of April, 1547, and was interred in the chancel of his cathedral, in a tomb which he had caused to be built for himself.†

But let us not employ too unkind terms. The errors of Dunbar were in a great degree attributable to the age and to the circumstances in which he was placed; and the opinion of Buchanan, who speaks favourably of him, and cannot be suspected of any undue partiality

* Officers of State, p. 77.—Keith's Hist. 50-1.

† Keith's Catalogue of Scottish Bishops, p. 86.

pidated condition of the revenue of that see.†
The Abbey of DUNDRENNAN was founded by
gus, Lord of Galloway. The first monks of
place were brought from Rievall in York-
e, and were of the Cistertian order.‡ The
abbot of Dundrennan, was SYLVANUS, who
l in 1189. § There is a chasm of nearly
e hundred years in the history of this abbey,
ch no learning or research can now fill up.
he beginning of the fifteenth century, Tho-

Keith's History, Appen. p. 6.

Spottiswood's History, 458.—Calderwood's Hist. of
Church, 648. The revenue of this priory was L.253,
7½d. ; bear, 7 chalders 8 bolls ; meal, 13 ch. 4½ bolls ;
6 ch. ; 13 dozen capons, and one pound of flax.

Spottiswood ; Keith ; Hope on Religious Houses ;
Rev. Mr Thomson's account of the parish of Rerwick,
at. Acc. XI. 45. In opposition to all other authori-
Sir James Balfour mentions David I. as the founder of
abbey. See " Account of the Bishopricks and Mo-
ries of Scotland and their founders, and time of founda-
" MS. Adv. Lib.

Vide Mr Thomson, &c. ut supra.

held a more dignified rank in that of Basil. Mackenzie, who is remarkable for any thing but accuracy, has ignorantly placed the meeting of Basil before that of Constance, and has spoken of this abbot as living in 1470. It is not likely that, when chosen to represent the Scotch church in 1414, he was so young, that he can be expected to have been alive sixty years after that period.† It is evident, indeed, that he survived the council of Basil, which met in 1431, only a very short time, for, in a few years after this period, another ecclesiastic, as shall soon be shewn, filled the abbot's chair of Dunsdrinnan.

Part of the Chronicle of Melrose was composed by an abbot of this place; and Mr Thomson rather seems to suspect, that the ecclesiastic

* Vide Mr Thomson, ut supra.

† Dempster, Apparatus ad Historiam Scot. Lib. I. p. 100. Mosheim's Ecc. History, Cent. XV. Part II.

‡ Mackenzie's Lives of Scottish Authors, I. 319.

g is fame and reputation, that he, who, in
age, was esteemed the man of the first and
most distinguished merit of a whole council, is
forgotten in the next, that even these who
laboured much and with great success, Bu-
nan especially, to raise the value of their
country, have not mentioned a man that was so
great an honour to it, and that within the memory
of the time in which they wrote.” †

HENRY, who succeeded Thomas, was abbot of
the place before the year 1437, for, at that date,
a charter, granted by him to Henry Cutlar of
Galloway, was confirmed by the Pope. ‡ Of this
charter, I have learned nothing from the period
mentioned, till the middle of the subsequent

Mr Thomson and Mackenzie, *ut supra*. At the end
of the Chronicle is this note: “*Hæc est vera copia An-
te Cronicæ de Melross in Scotiæ, inchoata per Abbatem
Dundranan ab Anno 735, continuata per varios ad An-
no 1270.*”—Mackenzie’s *Lives*, p. 409.

Mackenzie, *ut supra*.

Mr Thomson, *ut supra*.

who accompanied her, to Dundrennan, which had the honour of affording an asylum to this beautiful and interesting princess. Edward Maxwell along with his relations, Lord Herries, and Lord Maxwell, as also Gordon of Lochinvar, M^r Ian of Bombie, and many others connected with this district, subscribed a bond, immediately before the battle of Langside, obliging themselves to protect and defend their unfortunate queen. The ecclesiastic, of whom we are treating, was according to Mr Thomson, the last abbot of

* Keith's History of the Church, App. p. 50.

† Keith's Hist. 480-2. Mackenzie's Lives, III. 307. consultation having been held what step should be adopted she resolved, contrary to the advice and remonstrance of Lord Herries, and her other friends, to throw herself into the arms of Elizabeth: And, accordingly, sailed from a small port in the neighbourhood of Dundrennan, called ever after, Port-Mary, and arrived, with some difficulty at Mary Port, on the opposite shore, in a fisher's boat, attended only by eighteen or twenty persons.

*Priory of St Mary's Isle—Account of David P
Prior of it—held many ecclesiastical benefices—
sador at the French Court—on his return, acts a
nent part in the transactions of his times—a
taste and erudition—his latinity very classical—
ral character not quite unexceptionable.—Robert
ardson, prior of St Mary's Isle—made lord tr
—very selfish and flexible in his principles—dies
Priory of Tongland—Herries, a man of learni
bot there—An Italian, another abbot of this p
great projector—lays claim to the art of flying—
the attempt fails, and is disgraced—poetical ext
the subject.—William Melville, commendator of
land—a Lord of Session—sent to France on an
tant mission by the Scottish King—acts as roy
missioner before the ecclesiastical courts—very
vient to the will of his Sovereign.—Priory of T
annexed to the See of Galloway.—Monastery o
seat—history unknown.—Lincluden, first the
Black Nuns, then erected into a provostry—E
persons Provosts of it—Cameron—Stewart—H
&c.—Abbey of Glenluce—William, an eminent
it—a letter written by him—Cuthbert Baillie, an
rence Gordon, both of Glenluce—on whom it was
red.—Abbey of Kirkcudbright—Carpenter belo*

on to Fergus, Lord of Galloway, and was
eat of Canons Regular of the order of St
istine.* The history of this establishment
he first four hundred years has sunk into
ion.

DAVID PANTHER, or PANITER, of an ancient fa-
near Montrose, was prior of this place to-
the middle of the sixteenth century, and
of the most learned men connected with
way.† He held several benefices, being, at
the same time, prior of St Mary's Isle, vicar of
airs, and commendator of Cambuskenneth.‡
considerable time before the year 1545, he
also principal secretary of state ; and it was
he held this appointment that he wrote
elegant official letters of which we are soon

James Balfour's Account of Bishopricks, &c. MS.
lib. Dr Muter's Acc. of the parish of Kirkcud-
Stat. Acc. XI. 14.

Collingshead's Chronicle, p. 464.

Keith's Catalogue of Scottish Bishops, p. 113.

of nobility, all of whom bestowed great
on him for the remarkable prudence and
with which he had discharged the duties
high trust.†

In the political transactions of his time,
continued to act a prominent part. Soon
his return to his native land, he was emplo
the King of France to treat with the Earl
ran, to induce him to resign the regenc
the hands of the Queen Dowager. His ne
tion was successful; and the French mo
as a reward for his services, conferred on
abbey in Poictou. In 1550, when peac
likely to be concluded between Scotlan
England, he was sent as commissioner fro
Scottish Parliament to bring about that de

* Keith's Catal. ut supra. *Epistolæ Regum Scot.*
face.

† Leslæus de Rebus Gestis Scotorum, 478.
Regum Scot. ut supra.

we see, speaks of him in the most enthusias-
ms ; † and Mr Ruddiman, no incompetent
remarks, of how fine a genius Panther was
ers sufficiently declare ; for they are such
ld only have been written by a man im-
with elegant literature, and deeply skilled
principles of political economy. ‡ These
indeed, which were written on public bu-
in his official capacity as secretary of state,
ublished by Ruddiman in 1722, afford a
of classical latinity, and are deserving of

hanani Historia, Lib. XVI. Keith's History of the
&c. 72. Spottiswood's History, 90. Epist. Reg.
supra. Hollingshead, 487.

slæus de Rebus Gestis Scotorum, pp. 478—516.
istolæ Reg. Scot. ut supra.—The full title of this
“ Epistolæ Jacobi Quarti, Quinti, et Mariae Re-
cotorum, eorumque Tutorum, et Regni Guberna-
ad Imperatores, Reges, Pontifices, Civitates et Alios
1505 ad annum 1545.”—Edin. 1722, 2 vols. 8vo.

chanan, to have been educated in the school of profaneness, and not in that of piety ; and in court he prompted men to all manner of impurities ; and Knox represents him as a man of grossness and sensuality : “ Eating and drinking,” says he, “ was the pastyme of his lyif.” But the acrimony of these remarks was probably exaggerated by the violence of party spirit.

ROBERT RICHARDSON, whose progenitors had for several generations, been respectable citizens of Edinburgh, was, about the year 1560, created commendator of St Mary’s Isle. Ten years before this period, he had been advanced by the Queen-Regent to the offices of lord treasurer and general of the mint. He seemed either to have been a man of no warmth or violence of feeling, or to have been calculating, s

* Epistolæ Reg. Scot. ut supra.

† Knox’s History, p. 96.

Robert of Pencaitland. *

The Priory of TONGLAND was founded about the middle of the twelfth century, by that munificent prince whom we have so often mentioned. The monks were of the Premonstratensian order, and were brought from Cockerland in Lancashire. † We find ALEXANDER, abbot of this place, swear fealty to Edward I. in 1296. He was also a subscriber to Bagimont's Roll. The next abbot of Tongland of whom we have any memorials, is JAMES HERRIES, who, in 1430, repaired this monastery, which was greatly decay-

* Crawford's *Lives of Officers of State*, p. 383.—The following fact is extremely remarkable, as taking place at that remote age, and with a man of his profession and dignity:—Robert Richardson, commendator of St Mary's Isle, was “put to open penance in the church, for being the father of an illegitimate child.”—Keith's *Hist.* 245. The revenue of St Mary's Isle was L.307, 11s. 4d.—Keith's *Hist.* App. 186.

† Sir James Balfour's MS. account of Monasteries, &c. —Hope and Keith on Religious Houses.

character of a physician and alchemist, was promoted to the abbot's chair of this place. He seems to have been a fanciful theorist and projector. Having laid claims to the art of flying, he undertook to rise, in the presence of the king and courtiers, from the battlements of Stirling castle, and fly to France, whither he was to arrive before the Scottish ambassadors, who were just then commencing their journey. The result of this mad attempt may easily be anticipated. He not only entirely failed, but his thigh bone was broken by the fall; and, as Dunbar says, he sunk deep into a dunghill. That his wings were entirely composed of the feathers of the most noble and dignified birds, but blended with those of the lowest fowls, he regarded as the cause of his failure and disgrace.† By this ridiculous

* Keith's Catalogue of Scot. Bishops, p. 245.

† Leslæus de Rebus Gestis Scotorum, pp. 331—332. Dunbar's Poems, Perth edit. 1788, Part I. p. 23. Keith, *ut supra*.

quyly an in pennys war drawit, and drawkit,
He maid a hundreth nolt all hawkit,
Beneath him with a spowt.

“ He scheure his feddereme that was schene,
And slippit out of it full clene,
And in a myre, up to the ene,
Amang the glar did glyd.
The fowlis all at the fedrem dang
As at a monster thame amang,
Quhyll all the pennis of it owtsprang
Intill the air full wyde.

“ And he lay at the plunge evir mair
Sa lang as any ravin did rair;
The crawis him socht with cryis of cair
In every schaw besyde.
Had he reveild bene to the ruikis,
Thay had him revin with thair cluikis.
Thre dayis in dub amang the dukis
He did with dirt him hyde.”*

Of the subsequent life of this ecclesiastic nothing is known.

* Dunbar's Poems, ut supra.

had published a translation of his poem of "Uenie." Henry IV. then King of Navarre, gave him secret instructions to endeavour to bring about a marriage with his sister and the Scottish monarch, to whom he introduced him. The representation of Dubartas made no inconsiderable impression on the mind of James; for when Dubartas departed, a person of trust was dispatched at the same time to accompany the poet, and bring home an account of the Princess of Navarre. The person to whom this affair was trusted was Lord Tunland. The marriage, however, did not take place, in consequence of the ardent attachment of the Princess to the Comte de Soissons.† Melville was decidedly hostile to the existence of presbytery in Scotland, and we find him often employed by the Scottish monarch as his commissioner in the ecclesiastical

* Hailes' Catalogue of Lords of Session, p. 6—8.

† Life of Andrew Melville, Vol. I. p. 369.

just mentioned, Sir Patrick Murray and
ville were appointed to attend the synod
life, and not to allow the measures of the
Assemblies to be altered or annulled. The
d, however, shewed no disposition of this
Melville died in 1613. He was base-
bservient to every wish of his sovereign, and
ed not much respect to the civil rights and
ious privileges of his countrymen.†

After the death of Melville the abbey of Tong-
was annexed to the bishoprick of Galloway,
evenue of which had become greatly redu-
and dilapidated, owing in part to the vio-
e and commotions of the times, but chief-
the extravagance and encroachments of
ander Gordon, bishop of that see, who, with
sanction of his monarch, had disposed of

Calderwood's History of the Church, 423. Life of
lle, Vol. II. p. 134, Note.

Scottiswood's History, 453. Calderwood's History, p.
Hailes' Catalogue of Lords of Session, p. 8.

stratensian order. It was so called, according to Symson, either from Sedes Animarum, or from Sedes Saulis, a person of the name of Saul being the first abbot of it. It never rose to any eminence, and of its history nothing is known. The only hint I have met with connected with it, is that, in 1568, the abbot of Saulseat, along with some of the most eminent men of the kingdom, subscribed a bond, obliging themselves to defend by every means in their power, their unfortunate queen.†

* Keith's Catalogue of Scottish Bishops, 166. Keith's History of the Church and State of Scotland, App. p.

† Sir James Balfour's Account of Monasteries, & Symson's MS. Account of Galloway, under the head of Saulseat.—Keith's History, App. 475-7.—The revenue of Saulseat was L.333, 6s. 7d.—Bear, 7 chalders 8 bushels meal, 13 chalders, 4 bushels, 2 firlots; oats, 6 chalders capons, 13 dozen; wax, 1 pound.—Keith's History, App. 187.

debauched and scandalous lives, and this
establishment converted into a college or pro-

*
The first provost of Lincluden was ELEASE, who
succeeded by ALEXANDER CAIRNS, chamber-
lain to the Earl of Douglas. He was succeed-
ed in 1424, by JOHN CAMERON,—a man whose
name is recorded in the history of his country.

Joseph's Antiquities of Scotland, Vol. II. p. 171.—
The Gestis Scotorum, p. 285.—Keith's Catalogue,
The Black, or Benedictine Nuns, followed the rule
of the Benedictines of Italy, and their order was founded by his
St Scholastica. They were bound never to leave
the cloisters, after having entered and taken their vows.

Monachery was an establishment whose rules and regu-
lations, whether peculiar to itself, or borrowed from some
other institution, were not confirmed by the Pope. It
was either governed by a dean (*decanus*) or provost, (*præ-*
positus). The monks, who were seculars, lived either
solely in their cloisters, or in private houses in the
neighbourhood.

recent retinue of thirty persons. The rebellion which, after murdering James I. brought his son to the throne, deprived Cameron of the office of chancellor. He now retired from public life and died at Lockwood, on the 24th December 1446.

His character, and the circumstances of his death, have been variously represented. From one account it would seem that to all his vassals within his diocese he had been infamously cruel and inquisitorial, and that his end was worthy of his wicked life: for that, after thrice hearing a voice calling on him to appear before the tribunal of Christ to plead his cause, he suddenly expired, uttering a deep groan, his countenance being distorted and his tongue suspended from his mouth. This is the account given by Buchanan, and is re-echoed by Spottiswood; while Crawford and Keith dispute the truth of it, and Buchanan has stated it merely on the faith of public report, and as, had Cameron been so harsh and unprincipled, it is improbable that he could

ns of the names of LINDSAY, LIVINGSTONE,
RIES and ANDERSON were successively pro-
of this place.† ANDREW STEWART, third son
James Stewart, the Black Knight of Lorn,
ne, widow of James I. succeeded Ander-

He was dean of faculty of the university
lasgow, and subsequently bishop of Moray.
ied in 1501. ‡

ewart was succeeded by GEORGE HEPBURN,
e to the first Earl of Bothwell, who, while he
several benefices, was also lord treasurer
otland. He died at the side of his monarch
e bloody field of Flodden.§

ILLIAM STEWART, son of Sir Thomas Stewart

Buchanani Historia in Vita Jacobi II. Lindsay of
ottie's History of Scotland, p. 51. Spottiswood's
y, p. 114. Crawford's Officers of State, p. 24.—
's Catalogue, p. 148.

Grose's Antiquities, Vol. II. 171.

Keith's Catalogue, p. 86.

Crawford's Officers of State, p. 368. Keith's Cata-
p. 174.

April 1545. "He was," says Spottiswood, "a man given to virtue, charitable to the poor, and ready to every good work."*

This provostry was afterwards filled, in succession, by MAXWELL, and three persons of the name of DOUGLAS, the third of whom was the last provost of Lincluden, which was erected to a temporal barony in 1565; since which time it has been the property of the Maxwells of Nithsdale.†

The Abbey of GLENLUCE was founded in 1154 by Roland, Lord of Galloway, and Constable of Scotland.‡ The monks, who were of the Cistercians.

* Crawford's Lives of Officers of State, p. 373-4. Spottiswood's History, p. 106.

† Grose and Keith, ut supra. Hope on Religious Houses, head *Lincluden*. The revenue of Lincluden L.483, 7s. 3d.; meal, 3 ch. Keith's History, App. 25.

‡ Sir James Balfour's Account, ut supra. The Rev. Lermont's Account of the Parish of Glenluce, in Statistical Account of Scotland, Vol. XIV. p. 497.

turned and virtuous than they are general-
resented or believed, or than their successors
fteenth and sixteenth centuries. All that
be known of this abbot is, that he flour-
t the period recently mentioned, and that
essed a letter, written in Latin, to the Prior
ose, containing an account of a remark-
enomenon in the heavens, which had
served by two monks of Glenluce. This
not by any means very classical, I shall in-
he Appendix, (though it has already ap-
n print,) as affording no very contemptible
n of the monkish latinity of that early
* In the Chronicle of Melrose, he is
optimi testimonii, et sanctae conversationis
us—a monk of holy conversation, and of
ted veracity. † In the reign of James IV.

kenzie's Lives of Scottish Writers, Vol. I. p. 406.
x, Note *K*.

ib. Chronicle of Melrose, p. 192.

rector of Culmlock. How early he held the commendatorship of Glenluce, I have not discovered but he died in 1514, after having, for two years, filled the dignified office of lord treasurer of kingdom. THOMAS HAY, of the house of Pa was commendator of the abbey in 1560. Pope's bull, dated at Rome in that year, is preserved in the archives of this family in parish of Glenluce. †

LAWRENCE GORDON, son to Alexander, bishop of Galloway, and archbishop of Athens, abbot of this place in the end of the 16th, beginning of the 17th century. In 1602, James IV. erected, in his favour, Glenluce into a temporal barony, which, at his death in 1606, was by royal charter, conferred on his brother John, dean of Salisbury; who was at length succeeded by his son-in-law, Sir Robert Gordon of C

* Mr Lermont's Stat. Account of Glenluce, and K Catalogue of Scottish Bishops.

† Crawford's Lives of Officers of State, p. 369.

of Franciscan or Grey Friars, and pro-
bably founded either by Roland, formerly men-
tioned as his son, Alan, lord of Galloway, no
more can now be given. Like Saulseat, it
never to have attained to any degree of
importance;—the following notice is all I can dis-
cover respecting it. In the time of David II.
CARPENTER belonged to this place—a man
says Keith, “was an excellent engineer,
skilful in contriving all instruments of
war, and fortified the castle of Dunbarton, for
which he had twenty pounds Sterling of yearly
pension settled upon him by that monarch.”†
Extract from the records of the borough of
Dunbarton, relative to this friary, may be

Fasti Oxoniensis, Lond. 1692, p. 795. Gordon's
History of the Family of Gordon. Mr Lermont's Statistical
Account, vol. i. p. 100, note. —The revenue of Glenluce was L.666,
—Keith's Hist. App. 185.
—Keith's Catalogue of Scottish Bishops, Appendix,

it, put it into an ivory box, bound with silver and enamelled; and, having brought it home, deposited it solemnly in the wall of Sweet-heart, near the high altar:† This circumstance gave the name of Sweet-heart to the monastery, which, however, in modern time, is also known

* Statistical Account of Scotland, Vol. XI. p. 14. *Franciscan* Friars were so named from St Francis, Italian, who founded this order in 1198. They were called *Grey*, from the colour of the dress which they were bound to wear. Friars were different from monks, inasmuch as the former, being *mendicants*, lived on the charity of the public, and were allowed to preach any where, without responsibility to episcopal authority. The rule of Francis prescribed chastity, poverty, fasting, and all kinds of austerities. Keith, and Spottiswood on Religious Houses.

† Sir James Balfour's MS. Account of Monasteries and Bishopricks. Winton's Chronicle of Scotland, edited by Macpherson, Book VIII. c. viii. Vide App. Note B.

to a charter in favour of Gilbert Brown
n. ‡ The celebrity of Gilbert Brown
ed in the controversy between him and
ous John Welch of Ayr, on the sub-
popery. A communication from Welch,
son of the Catholic religion, the object
n was, to undermine the principles of that
aving fallen into the hands of Brown, he
ately composed what he regards as a re-
of it, addressed to Welch. § Welch was

as termed New-Abbey, I suppose, from its being
ounded in this province.

re the time of Brown, Henry, Ericus, and two
f the name of John, were abbots of this place. Of
le or nothing is known, and there is no memorial
er.

h's Catalogue of Scottish Bishops, p. 260.

title, or rather the first sentence of Brown's reply,
Answered to ane certaine libell or writing, sent by
Welsche, to ane Catholicke, as ane Answered to ane
of the Romane kirk, whereby they go about to

a verbal and public disputation on the points
issue ; but this, Brown, for his own good name
had the caution and prudence to decline. *

“ Brown,” a rigid and inflexible catholic
“ was,” says Dr M'Crie, “ a busy trafficker for
Rome and Spain, and a chief instrument of keep-
ing the south of Scotland under ignorance and
superstition.” † Accordingly, the commissio-
ners of the Assembly, in a list of grievances
which, in 1596, they submitted to the king
stated among other things, “ that Jesuits and e-
communicated papists were entertained within
the country.” Gilbert Brown of New-Abbe-
was specially mentioned, and recommended
to be apprehended, and brought before his ma-

deface the veritie of that onely true religion whilk we pro-
fesse.”

* Preface of Welch's “ Reply.”—Vide the Life of Welch
in this Work.

† Life of Melville, Vol. II. p. 208.

the castle of Edinburgh. More kindness
shown by the king to him than to his amiable
ingenious opponent; for after having been
pleasantly entertained, while in confinement, at
public expence, he was permitted to leave
the kingdom; all the apparatus and insignia of
rank belonging to him having been carefully
restored before his departure.† He died in France
12.†

The abbey of WIGTON, the seat of Dominican or
Friars, was founded in 1267, by Lady Der-
boryn of Galloway. § Of its history nothing is
known; and even the very ruins of it have totally

Calderwood's History of the Church of Scotland, Ap-
pendix, 320—496.

Life of Melville, and Calderwood's History, as last
mentioned.—Keith's Catalogue, p. 260.

Keith's Catal. ut supra. The revenue of New-Abbey
1682.—Keith's History, App. 186.

See James Balfour's MS. Account of Monasteries, &c.
p. 272.

* Appen. Note *L.*—*Dominican* Friars were so named from St Dominic (the founder of the Inquisition), who established that order, and who, having obtained great privileges for it from the Pope, died in 1221. They were denominated *Black*, because their habit was a black gown and scapular which they pretended or believed was prescribed by the Virgin Mary. They were *mendicants* like all other friars being obliged at all times to profess poverty, and to acquire their subsistence by begging in the neighbourhood of their cells. The Black Friars, according to the stern immutable rule of the founder of their order, were to fast (or rather abstain from flesh meat) seven months in the year from September to Easter; they were not to lie on feather beds, or in sheets, but on a mattress. They were allowed to preach wherever they pleased, to confess people of whatever rank, and to administer the sacraments without the permission of the bishop; they were indeed exempted from all ecclesiastical censure.

It may not be improper to remark, that though Friars were obliged to profess poverty, yet when their establishments were dissolved, some of them were found possessed of wealth to no inconsiderable extent. Vide Keith, Spottiswood, and Hope on Religious Houses.

Bishoprick of Galloway revived in the middle of the 12th century—Christian first bishop of it—refuses to obey the summons of the legate from Rome—probable reason for this conduct.—Ecclesiastical connection between Galloway and England.—Of the other prelates who held this see little is known till the time of Alexander Vaux—Vaux eminent.—Boundless power of the clergy.—Vaux resigns in favour of Thomas Spence.—Spence ambassador at the French court—translated to the see of Aberdeen.—Ninian.—George Vaux—the first dean of the Chapel-Royal—rank of the see of Galloway—sentence of James IV.—James Beaton.—David Arnot.—Henry Wemyss.—Andrew Durie—the two last mentioned well-known.—Alexander Gordon—made archbishop of Athens—after occupying several sees, made bishop of Galloway—was the first prelate that embraced the Protestant faith—his principles, however, not pure, or firm—this first discovery by the Queen—made visitor of Galloway—not faithful or diligent—at length suspended—Gordon's history affords an interesting view of the character of the early reformers—too deeply engaged in secular concerns to be a useful minister—occupies the pulpit of Knox, and despised by the people—extract from his Sermon—his death—his family—John, his eldest son, a man of er

...ant of the monastic establishments in Galloway, we must now go back to trace her episcopal history,—a task for which the materials are, upon the whole, ample and satisfactory. We have already mentioned, that Ninian was succeeded by a person of the name of Acta, and that, after his death, with the trifling exception of about seventy years, this bishoprick remained in a state of decay till the middle of the twelfth century. At the latter period, therefore, our present accounts terminate.

The bishoprick of Candida Casa * was revived in 1154, probably by Fergus, Lord of Galloway, who flourished at this period, and was a great pa-

We use the terms *Galloway* and *Candida Casa* as synonymous or interchangeable, the bishoprick in question being indistinctly designated by either of these names. It may not be improper to remark, that the diocese of Galloway comprehended Wigtonshire and the stewartry of Kirkcudbright, according to Spottiswood, part of Dumfriesshire. See Spottiswood's *History of the Church*, App. p. 10.

from Rome, summoned the Scottish prelates to Edinburgh, where he sat in council. Christian refused to obey the summons, because, being a suffragan of the see of York, he regarded himself as subject only to the jurisdiction of the archbishop of that place. Nor might this have been his sole reason. The connection of the Galwegians with their Scottish neighbours was, for many centuries, very slender and very jealous; and an alliance with England was warmly courted and cherished, to enable them to resist the inroads of the Scottish king. Such, it is probable, was also their ecclesiastical state, even so early as the time of Christian, who, in such circumstances, might have been unwilling

* Dalrymple's Collections concerning the Scottish History, p. 273-4. Keith's Catalogue, p. 161. Sir James Balcanquhall says, erroneously, that the bishoprick was instituted by Malcolm III. See his MS. Account of Bishopricks and Monasteries, Adv. Lib.

† Rymer's Foedera, Vol. I. p. 48.

the other inhabitants of Galloway, severally
used the cause of rival candidates for the
of Candida Casa, and when each applied
the archbishop in favour of their respec-
competitor, that prelate preferred, and con-
firmed the person recommended by the Gal-
lows, thus indisputably shewing the extent
of stability of his power.* Whatever, in the
of Christian, may have been the ecclesiastical
connection between England and Galloway, or
ever reasons he may have urged in support
the step he had taken, he was nevertheless
deposed from his office by the legate.† Of
subsequent history we know nothing, but
he died at Holmcultram in the year 1186.‡
Christian was succeeded by JOHN, who, in 1206,

Keith's Catalogue of Scottish Bishops, p. 161.

Lord Hailes' Historical Memoirs concerning the pro-
ceedings of the Scottish Clergy, p. 6.

Keith's Catalogue, p. 161.

abbot of Kinloss, who, having been recommended and supported by the inhabitants of Galloway, was opposed by the prior and convent of Whithorn, who made choice of Odo, abbot of Duntonsal. The decision of this matter, as mentioned above, was referred to the archbishop of York, who, preferring the claims of Gilbert, vested him with episcopal dignity. ‡

Gilbert died in 1253, and was succeeded by HENRY, abbot of Holyrood, whom Baliol chose as one of the commissioners, on his part, in

* Forduni Scotichronicon, Lib. VIII. Keith, ut sup.

† Keith's Catalogue of Scottish Bishops, 161. Fordun and Dr Mackenzie mention one William between Walter and Gilbert. Mackenzie quotes, for his authority, the Chronicle of Melrose, which just now I have not an opportunity of consulting. Keith and others, however, are silent respecting William. Fordun, IX. Mackenzie's Lives of Scottish Authors, Vol. I. p. 413.

‡ Keith's Catal. 162.

(A Theolog solempne he was)
Made a Sermownd rycht plesant,
And to the matere accordant.”†

of the other persons who held this see till a-
t the year 1426, little else than their names
e come down to us ; SIMON, HENRY, MICHAEL,
AM, THOMAS, ANDREW, ELISÆUS and THOMAS. §
the surnames of these, and of the preceding
ates of this place, no trace, I believe, can now
ound.

ALEXANDER VAUX, descended of the ancient
powerful family of the De Vallibus or De
ix, was consecrated bishop of Galloway some-

Rymer's Fœdera, Vol. II. p. 555.

Keith, ut supra.

Wynton's Chronykil of Scotland, edited by Macpher-
Book IX. c. 13.

Keith, ut supra. Bishop Henry confirms to the monks
Holyrood all their privileges within the diocese of Gallo-
with the presentation to the church of Kirkcudbright.
Mary's Isle belonged to the abbey of Holyrood. From

of Douglas, which, at that period, was possessed of almost the whole extent of Galloway, and which the lesser barons were completely feoffatory. This indeed may be easily supposed, from the almost boundless power and influence of the clergy at the time we are contemplating; for no event of any importance could take place without their concurrence and co-operation. § resigned his bishoprick about the year 1451.

a charter which he granted, it appears that he had his residence at Kirkchrist. Bishop Adam, mentioned above, seems to have been on the continent, as his passport, mentioned by Rymer, testifies. Keith, *ut supra*. Rymer, VI.

* Keith's Catalogue of Scottish Bishops, p. 163.
Rymer's Caledonia, Vol. I. p. 586.

† Rymer's *Fœdera*, X. Boethius *Vitæ Episcoporum*
Aberd. fo. xiv.

‡ Rymer, *ut supra*.

§ This statement, however, it must in candour be confessed, is in contradiction to the authority of Nisbet.
Nisbet's Heraldry, Vol. I. p. 92.

ambassadors from the Scottish Court, to
make a truce with England, and in 1458,
made keeper of the privy seal. At this lat-
er, he was translated to the see of Aberdeen,
he resigned the office of privy seal, which,
er, he again resumed, and kept till the year

He founded an hospital in Edinburgh
for twelve poor men, called the Hospital of Our
which is now converted into a work-house,
the name of Paul's Work. § He died at
burgh on the fifteenth day of April 1480. ||

was succeeded by NINIAN, of whom nothing
important is known, and at whose death GEORGE
cousin to bishop Vaux, mentioned above,
through the interest of Thomas Spence, out-
stature to his benefactor, promoted to this

æthius, ut supra, fol. xv.

Keith's Catalogue, p. 163.

Lymer's Fœdera, XI. Keith's Catal. ut supra.

Arnot's History of Edinburgh, p. 247.

Keith, ut supra.

gensis Episcopi—bishops of Galloway, and of chapel royal of Stirling.† This appointment doubtably added much to the importance of see to which it was thus annexed, and to the eminence and wealth of the prelates; but, from very foundation, the dignity of this bishop was high; for, from its being the oldest in Scotland, and from the celebrity of the province which it was situated, it ranked immediately after the archiepiscopal sees of St Andrew's and Glasgow. After the erection of Edinburgh as a bishoprick in 1633, it became fourth in degree and the precedence of the other sees was determined by the seniority of the prelates by which they were respectively filled.‡

* Boethius, ut supra.

† Keith's Catalogue, p. 164. Lindsay of Pitscottie's History of Scotland, p. 158.

‡ Royal charter for the erection of the see of Edinburgh prefixed to Keith's Catalogue of Scottish Bishops. Spalding's History, Appendix, 12.

at, while Vaux “put him in good hopes of
veness by God’s mercies in Jesus Christ,”
as induced, to give his conscience ease, to
an outward sign of repentance, and “garth
a girth of iron and wear it daily about him,
like every year of his life certain ounces of
at thereto as he thought good.*

ux must have died before the year 1508, as
at date JAMES BEATON, of whom we have
ly given an account, was elected bishop of
way ; but Beaton, before he was consecrat-
as advanced to the archbishoprick of Glas-
†

DAVID ARNOT, son to John Arnot of Arnot,
Catherine, daughter to Melville of Carnbee,
he next that filled this see. He was arch-

Lindsay of Pitscottie’s History of Scotland, p. 174.
Appendix, Note *M*.

Vide Chapter II. of this Work, under the head *Whit-*

vidual. He died in the course of the year specified. †

ANDREW DURIE, abbot of Melrose, and descended of an ancient family in Fife, succeeded him. He seems to have been rather eminent and to have taken an active part in the political events of his time. He was seldom absent from his duty in parliament. With several noble Durie, in 1550, accompanied the queen-dowager to France, whither she went to endeavour superseding the Earl of Arran, to get the regency of Scotland conferred on herself. And he was one of the commissioners sent from the Scottish court to negotiate the marriage of Mary the dauphine of France. His death took place in the month of September 1558. ‡

That Durie was exempt from the vicarage

* Keith's Catalogue, p. 165.

† Spottiswood's History, p. 69. Keith's History, p. 4.

‡ Keith's History, Appendix, passim.—Ib. pp. 1
Keith's Catalogue, 165.

it, never be preached within this realme." *
XANDER GORDON, whose name must be
r to the reader, and whose history we shall
our to detail with some minuteness, was,
death of bishop Durie, promoted to the
see. He was son of John master of Hunt-
d of Jane Stewart, natural daughter of
IV.† "Scarcely any Scottish prelate,"
r M'Crie, "ever occupied so many diffe-
es, or occupied them for so short a time."‡
the bishoprick of Glasgow became vacant
7, on the death of Gavin Dunbar, Gordon,
h the influence of his powerful family,
ed the appointment; but before he was
ed to the charge, he was opposed by James
, then abbot of Aberbrothick, and the de-
of the matter having been referred to the
of Rome, Beaton, though a man of in-

ox's History, pp. 95-6.

ith's Catalogue, p. 165. M'Crie's Life of Knox,
80.

Crie's Life of Knox, Vol. II. p. 80, note.

Galloway. *

Gordon, with all the frailties that attach to name, is entitled to the distinction and praise being the first prelate that was converted to protestant faith. This happy change took place immediately on his consecration to the see of Galloway; for, in the year following, we find him associated with the promoters of the reformed religion, in suspending, by a solemn deed, the queen-dowager from her authority as regent. Having unanimously adopted this important step, they elect a council for the management of public affairs, until the meeting of a free parliament. "When the council," says Dr M'Crie, "on occasion to treat of matters connected with religion, four of the ministers were appointed to assist in their deliberations. These were Kn

* Dr M'Crie; and Keith's Catalogue, ut supra.

† Spottiswood's History, p. 137. Keith's History, 113. Cook's History of the Reformation, Vol. II. p. 20

the principles of Gordon, however, do not
to have been of the most pure, or most in-
ole kind. Though, at one time, he was held
gh estimation as a man of worth and piety,
was familiar with our great reformer, both
his house and at tabill,"† yet he never ex-
ed much zeal in promoting the interests of
protestant cause, and at length he forsook the
byterian party, with whom he had become
d to act. The hollowness of his pretensions
en Mary was the first to detect and to ex-

"I understand," (said the queen, in an
view with Knox at Lochleven, in 1563,) "that
appoynted to go to Dumfresse for the elec-
of a superintendent, to be established in these
trys. Yes, said he, those quarters have gritt
, and sum of the gentelmen so requyre. But
ir, said sche, that the bischope of Athenis

McCrie's Life of John Knox, Vol I. p. 300.

Knox's History, 257.

ibid. 327.

us: Bot yf he telt not God now, he decea-
mony mo than me. Weall, sayes sche, do as
will, but that man is a dangerous man. A
thairuntill," continues Knox, "was not
queen deceived; for he had corrupted the ma-
pairt of the gentlemen not only to nominat h
bot also to elect him."* In consequence of t
discovery, the appointment did not take pla
but soon afterwards he was created, by the ge
ral assembly, visitor or commissioner of Ga
way.†

He seems not, however, to have discharg
very conscientiously the sacred duties incumb
upon him. In 1567, we find him called bef
the assembly, and accused of not having,
three years, visited the kirks within his charge
of having haunted court too much—of hav
purchased to be one of the session and pr
council, offices incompatible with a rigid c

* Knox's History, 327.

† Ibid.

ly to be more diligent and exemplary. At
sequent period, however, he was suspended
every ecclesiastical office. Nor have I
ed that this deed of suspension was ever re-
ed.†

the history of Gordon affords us an interest-
view of the purity of our infant church, and
the moral qualifications indispensably neces-
sary in the character of her ministers. Though
many of our early reformers were distinguished
by birth and family connexions—though almost
all of them were eminent for learning and ge-
neral self-denial, virtue, and piety, were the
prominent features in their character.—
They overlooked all the inconveniences and pri-
vations which, on account of their religious prin-
ciples, they experienced; and with the greatest
zeal and resignation, they were ready to
sacrifice, and to be spent, in promoting the cause

Keith's History, pp. 585-6. Appendix, Note N.

Keith's Catalogue of Scottish Bishops, 166.—Keith's
History, 113.

counted all things but loss, that they might w
Christ.

Gordon, besides, was a man too deeply e
grossed in secular pursuits, to make a faithful
useful minister of religion. In 1565, he w
created an extraordinary Lord of Session.* I
attended Parliament regularly.† Along wi
some of his most distinguished contemporari
he was appointed by the queen to collect in
one body the ancient laws of the kingdom.‡ W

* He was superseded, however, as a judge, in 1569 ;
cause, to use the words of the book of sederunt, his pl
“ vaiks by his continuall absence.” Hailes’ Catalogue
Lords of Session, notes, p. 8.

† Keith’s History, App. passim.

‡ To these persons we owe the first impression of
laws, commonly called the Black Acts of Parliament,
cause they were printed in the black Saxon character. T
took place in 1566. Mackenzie’s Lives of Scottish A
thors, Vol. II. p. 504.

scrupulous fidelity and care. It though, as we stated above, he had forfeited the confidence and employment of the general assembly, he did not altogether lay aside his moral character. Knox having found it necessary for his safety to flee from Edinburgh in May 1572, Gordon occupied his pulpit. His discourses, according to Bannatine, were more agreeable to the queen's party than those of his predecessors; but the people despised him, for he not only uprooted their favourite pastor, but endeavoured to refute some of his opinions. The following extract from one of his sermons, preached at that time, is curious in itself, and exhibits the sentiments then prevalent in the nation, respecting the guilt of the queen. He is enforcing the doctrine, that, with all her failings, she is their lawful sovereign, and, as such, is entitled to the obedience of her subjects :

Sanct David was a synner, and so was sche ;

* Keith's History, p. 477.

be the quene. It is the quene, as I doubt
bot ye may weil consider that na inferior sub
hes power to deprive or depose thair lauc
magistrat, hie or sche whatsumever, albeit
comitt whoredome, murther, incest, or ony
cryme, being anes be God just and lauc
prince or princes, to ring above you, not ch
as the imperiall magistrats are.”*

Gordon died in the year 1576.† He reta
the revenue of the see of Galloway till his de
which, indeed, he considered so much his
property, that, during his last sickness, he m
a disposition of it in favour of his son John, o
of Salisbury, and it thus remained in his fa
for the most part of half a century. Well m

* Transactions in Scotland in 1570-1-2-3, printed
Bannatine's MS. under the superintendance of John
Dalzell, Esq. p. 181.

† Keith's Catalogue, p. 166.

seem to have been presented at different
to the bishoprick of Galloway ; but owing to
ituted condition, both of the church and
none of them obtained consecration for that
y. § This see, indeed, appears to have re-
d vacant from the time of bishop Gordon,
he induction of Gavin Hamilton, (of whom
all soon speak), in 1606.

N GORDON, his eldest son, was a man of no
ry portion of talents and erudition. Ha-
for a while attended the university of St
w's, and Baliol college, Oxford, he remo-
France to prosecute his studies, where he
became celebrated, particularly for his skill

Keith's Catalogue of Scottish Bishops, p. 166.

the parson of Penningham, who was son to Stewart
es, got with Miss Gordon the lands of Clarie in that
—Gordon's History of the family of Gordon, Vol. I.

Nisbet's Heraldry, Vol. I. 312.

r Lermont's Stat. Account of Glenluce. Gordon's
, ut supra.

e of Melville, Vol. II. 224, note.

Henry IV.; and notwithstanding the many
duancements and solicitations he must have met
with there, to cause him change his religious faith
and principles, he maintained these uncorrupted
James VI. on his accession to the English throne
sent for Gordon from the continent, and conferred
on him the deanery of Salisbury, a situation
which he ever afterwards retained. In 1605, he held
a disputation in Baliol College, before the king,
and as soon as this operation was over, was digni-
fied with the degree of Doctor in Divinity, to show
the sovereign the nature of that ceremony.

* “Et nos informati existentes de qualificatione singu-
dicti Magistri Joannis. Et q. in Hebraica, Caldaica, Sy-
riaca, Graeca, et Latina linguis bene eruditus est—pro stu-
diorum nostrorum instructione,” quoted by Dr M'Crie,
supra. James VI. called him “well travelled in the
sciences.”—Gordon's History, as last quoted. And a poem
in praise of him, may be found in *Delitiæ Poetarum Scoto-
rum*, II. 174.

gical subjects, in all of which he came off victorious.—
History of the Family of Gordon. He was twice mar-
ried—by his first wife, who left him no children, he got the
lands and lordship of Longormes in France. His second
wife, who was also a Frenchwoman, died at Gordonstown,
1643, at the advanced age of eighty-three.—Douglas'
Heritage, 578. Gordon's Hist. ut supra.

† Appendix, Note O.

Gavin Hamilton next bishop of Galloway—the revenue
this see much reduced—Hamilton accompanies James
to England on the death of Elizabeth—receives con-
secration at London.—William Cowper—educated at Dor-
chester—removed to St Andrew's—goes to London—on
return studies Divinity, and at length is settled mi-
nister of Bothkennar—removes thence to Perth, and af-
terwards promoted to the bishoprick of Galloway.—The state
of the church at this time.—Cowper's sentiments change
sometime before he was preferred to a bishoprick—en-
gaged in most of the important ecclesiastical transac-
tions of his time—resists the erection of portraits in the ca-
pel royal—his death—an account of his life, written
by himself during his last illness—his end probably hasten-
ed by libels and pamphlets written against him—his
change of sentiments respecting ecclesiastical polity
investigated—his own account of this change—his char-
acter amiable—an account of his writings—poetical
tract in praise of his Commentary on the Revelation
Andrew Lamb—received consecration at London.—Thomas
Sydeserf deposed, and excommunicated—the only
prelate alive at the Restoration.—James Hamilton—
principles hollow.—John Paterson—afterwards bishop
of Edinburgh.—Arthur Ross.—James Aiken—emin-

an account of the bishops of Galloway until
glorious era of the Reformation, we now pro-
d, in order to make our narrative more dis-
t and uniform, to detail the history of the
testant prelates of this see until the year
8, the date of the final downfall of epis-
acy in Scotland. We shall then find it neces-
to retrace our steps, and collect some notices
the most eminent of the presbyterian clergy,
of the struggles, for conscience-sake, con-
ted with that interesting and eventful period.
GAVIN HAMILTON, son to John Hamilton of
iston, who was slain while fighting for his
en at the battle of Langside, was, in 1606,
nated to the bishoprick of Galloway, after a
ancy of thirty years, during which period,
deanery of the chapel royal was vested in
chapel of Dunblane.* Before he obtained
dignity, he was minister of Hamilton. On
ount of the reduced and ruined state of

Keith's Catalogue of Scottish Bishops, 166. Spottis-
P's History of the Church, App. p. 9.

On the death of Elizabeth, James, in going to take possession of the English throne, called Gavin Hamilton, then minister of Hamilton, Andrew Lamb, then of Brechin, both afterwards bishops of Galloway, with many of the illustrious of that age, to attend him. We find Hamilton in London again in 1606, and that Spottiswood, and several other divines, were in the presence of the king, when Andrew Lamb, James Melville, with the other six Scottish ministers, were introduced to have a conference with his Majesty. These prelates always pretended to befriend their persecuted countrymen, whom James so disgracefully deceived and oppressed; but their pretended kindness evaporated in empty promises and protestations. It is hardly to be expected, indeed, that Hamilton, who afterwards was a member of the High Court

* Calderwood's History of the Church, 648.

† Spottiswood's History, p. 458.

Gavin Hamilton of Galloway. Having undergone this ceremony, they were thus rendered qualified to give ordination to those promoted to vacant sees.†

Bishop Hamilton, who died in 1614, was succeeded by WILLIAM COWPER, a man of no ordinary talents and celebrity. We have no reason in this instance to complain of the want of authentic and copious materials. In addition to the biographical sketch of himself, which he composed during his last sickness, the incidents of his life are handed down to us in the literary and ecclesiastical history of his time; and in the most recent works of Dr Cook, Dr M'Crie, and Dr Todd, his name has been respectfully mentioned and commemorated.

Spottiswood's History of the Church, 476. Life of Cowper, Vol. II. p. 416. Cook's History of the Church of Scotland, Vol. II. p. 178.

Spottiswood's History, 514. Keith's Catalogue of Scottish Bishops, 166.

from my youth I have borne his yoke, and
with his terrors; yet so, that many a time
sweet consolations have refreshed my soul.

After receiving some elementary instruction
in his native city, and after attending for
years the school of Dunbar,† he was sent to

* Keith says Cowper was born in 1566, and
several mistakes respecting dates,—Catalogue of
Bishops, 166.—See the “Dikaiologie,” p. 108, a
published by Cowper, in answer to Hume of God
showing the motives which urged him to accept epi
preferment. The full title of this work is, “The Bis
of Galloway his Dikaiologie, contayning a iust Defe
his former Appologie against the iniust Imputations
David Home.” London, 1614, pp. 183.—To wh
added “A View of Church Government best warran
the Word:” and “A short answer to the Tripartite
pologie of some namelesse Authors.”

† Life of Cowper, written by himself, and prefixed
works, printed at London, 1629, folio.

‡ “At Dunbar School,” says he, “we went two an
to the church; God put then this prayer in my heart
day, in the way: Lord bow mine ear, that I may he
word.” Life of Cowper, ut supra.

years, employed at first as under teacher in school of Hoddesdon, and afterwards in the ce of Mr Broughton, a learned divine, to n he acknowledged himself indebted for a valuable instruction and edification.†
e now returned to Edinburgh, and having while prosecuted his theological studies un- his elder brother, one of the ministers of that and having given a “proof of his gift” pri- y before the Reverend Robert Pont of St bert, Principal Rollock, and several other ymen, he was authorised a probationer of presbyterian church of Scotland in the be- ing of 1588. Nor did he remain long with- the charge of a flock ; for in a few months, n application from Bothkennar in Stirling- , he was appointed by the general assem- nister of that parish, though then only e twentieth year of his age. In this situa-

Dikaiologie, ut supra.

Life of Cowper, ut supra.

of Galloway.*

It is necessary, before we proceed farther, to mention the circumstances in which the reformed church was now placed. A short time before the period at which we are arrived, episcopacy had been, through the execrable policy of James VI. established in Scotland, both by the decision of the assembly, and an enactment of the Scottish Parliament. The examination and ordination of the candidates for the sacred office

* “In Perth,” says Mr Cowper, “I continued doing the work of God for the full space of 19 years. How I carried myself in my open conversation, living among the people, not as one separate from them, but mixed myself with their fellowships, as a comfort to the best, and a warning to the worst inclined sort, this age will not want living witnesses to record it. My diligence, in like manner, in my ministry, not only on the ordinary days, but on others, I voluntarily chose thrice a-week, Wednesdays, Fridays, and Saturdays, for a preparation to the Sabbath.”—Cowper, *ut supra*.

ed within the walls of a dungeon, or banish-
om their native land. This state of things
introduced by slow degrees, and was such as
have described it, at the time when Cowper
ined the presentation to the bishoprick of
oway. *

owper's sentiments respecting ecclesiastical
pline did not remain unchanged until the
of his preferment. He could not, for se-
l years previous to this period, have retain-
his living in Perth, without owning subjec-
to episcopal dignity; and accordingly, in
s, we find him attend a packed assembly,
h the zealous adherents to presbytery regard-
s illegal and unconstitutional, and from this
readily concurring in all the measures sanc-
ed by royal and episcopal authority. † From

Cook's History of the Church, Vol. II. viii. ix. x.
i.

b. ib. II. 208-12. Life of Melville, Vol. II. p. 377.

in the church, was submitted by him to the assembly which met at Perth in the month of February of that year. Though the most vigorous measures were taken to defend the established church, though several of the inferior judicatories acted to themselves immortal honour, by their courage and fearlessness;—yet, by corruption, by perjury, by threatenings, the king was enabled to dissolve that assembly, and at a subsequent one which met at Dundee the year following, to make his first inroad on the presbyterian establishment, which was fraught with so much evil to the peace and happiness of his subjects. William Cowper was appointed by the first of these assemblies a member of the commission for “reasoning” on the articles given in by the king; and when the principal articles were decided upon, another commission of “the most wise and discreet brethren,” Cowper being included in the number, were nominated by the second assembly to treat of

catories, the catholic faith was not less ob-
ious to them than to their more rigid presby-
an brethren. A supplication on this subject
drawn up, to be submitted to James, to whom
commissioners were appointed to go to Lon-
to present it. These were, the celebrated
ttiswood, then of Glasgow, afterwards of St
rew's, the Earl of Wigton, Lord Kilsyth,
liam Cowper, and James Nisbet, burgess of
nburgh. †

n 1616 an act for drawing up a liturgy for the
copal church of Scotland was passed by the
mbly which met at Aberdeen; and several

Spottiswood's History of the Church, 439, 446.
erwood's Hist. of the Church, 394. Life of Melville,
II. 95, et seqq. In this last work may be found a
e and interesting account of the proceedings of these
nblies.

Spottiswood's History, 506. Calderwood's History,

penters, with portraits of the Apostles to be
ed in it. The serious part of the communi
mediately took the alarm. A report that i
were to be introduced, and that, ere long,
should have the mass, began to circulate
gained general belief. Cowper, who, as
of Galloway, was dean of the chapel, and
always, it cannot be denied, shewed a deep
pathy in the feelings and quiet of the p
conceived it to be his duty to write to his
reign, representing the agitation which s
step would necessarily occasion among his
tish subjects. To this letter he procured th
natures of several prelates, and of the mi
of Edinburgh. The application was not
cessful; for, though James was dissatisfied
it, and alleged that it resulted from igno
and bigotry, and even threatened to bring
him some English Doctors to enlighten

* Life of Spottiswood, prefixed to his History

ations that had gone abroad respecting
and the serious and pious nature of his con-
on, and the fervour of his devotional exer-
strikingly proved that his latter end was
the righteous. He was buried on the south
the New Greyfriars church, where the mo-
t over his grave is still to be seen; his fu-
was attended by the lords of the privy
, and by the magistrates of the city, and
on was delivered on the occasion, by the
ted Archbishop Spottiswood. †

Spottiswood and other writers may be be-
the cause of his death is much to be de-

“By their libels and pamphlets,” the
terians, according to this prelate, attack-
bishop of Galloway, so “that he, taking
business more to heart than was needful, fell

Spottiswood's History, 530. Cook's History of the
Vol. II. 26. Rowe's MS. History, p. 126.
e of Cowper, prefixed to his Works. Calderwood's
, 721.

his character aright, to examine and to appreciate.

The sentiments of Cowper, with respect to ecclesiastical polity, must indeed have undergone

* The same thing is insinuated by Calderwood :—"Cowper accepted a bishoprick, he set forth an Apology to purge himself of covetousness and ambition, and gave reasons wherefore he changed his mind. *He was so vexed with the answers, that he threw some of them into the fire, and would not look upon them.* Mr David Home of Godscroft replied to him with a reply to his answer, whereupon Cowper published his *Dikaiologie*, answering only to such passages as pleased him."—P. 648. "Cowper preached on Christmas-day in the Abbey church. Many resorted to it out of curiosity; because he promised before to them resolutions that day for observing of holidays. He was so impertinent and frivolous in his assertions, that he was mocked. Soon after he contracted disease," of which he died in six weeks, "and was visited with strange visions and apprehensions."—P. 718.

† *Biographia Scoticana*, App. p. 428. *Minstrelsy of the Scottish Border*, Vol. III. p. 144.

r. At so recent a period as 1606, we find him associated with Andrew Melville, and other illustrious individuals, in a firm and determined assistance to the establishment of the episcopal form of worship. In the same year he thus addressed an old acquaintance, who, forsaking the Presbyterian cause, had accepted of a bishoprick: "Your course," says he, "wherein you are engaged, I never loved; although the fruit you enjoy be sweet, yet the end shall prove it never grew on the tree of life." And at one time he not very decently compared bishops to coals and candles, that not only light, but have a filthy smell in all men's noses." *

That this change of sentiments originated in ambition or covetousness, neither charity nor his own direct declaration will permit us to believe. That he was a man devoid of piety and principle,

* Spottiswood's History, 506. Calderwood's History, 531, 549. Row's MS. History, 127. Cook's History of the Church, Vol. II. 269, Note.

to the praise or candour, particularly when
change is accompanied with riches, dignity
power. The account, however, which, on
death-bed, Cowper himself gives of this im-
portant event, surely claims very serious consi-
deration.

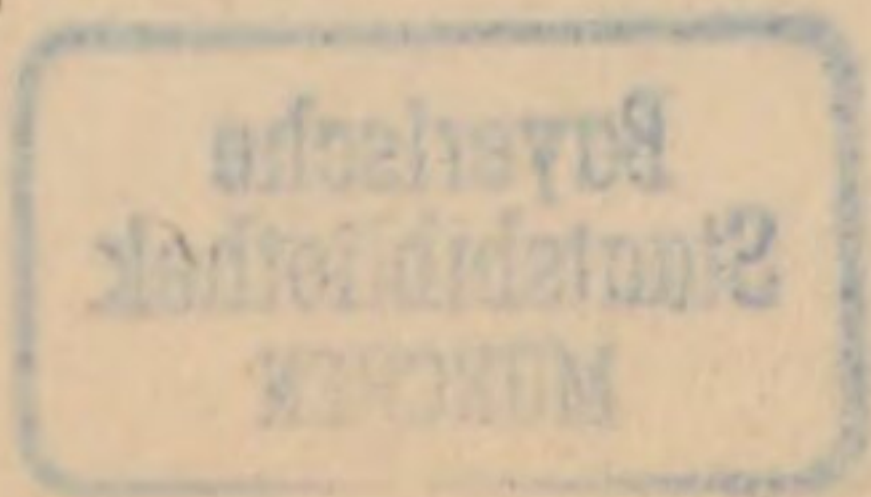
“ Now, about this time,” says he, “ God
opened to me a door, and called me to the charge
of the churches in Galloway, in the southern
part of this kingdom; for being named
by others by the General Assembly of such as
thought it meet to be preferred to the Christi-
an ministry (whereof I ever acknowledged myself
not worthy), and recommended by the fathers
of our church, it was his Majesty’s pleasure to
send me to that benefice, due to the office which
unto the church had called me. God knows
that this was done without my knowledge
seeking, directly or indirectly; for I could
not have been contented all my days with a private
life, I was resolved to give honour and obedience in God’s
service such as were called to these places, after the

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Staatsbibliothek
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Such is his account, which we shall leave without comment to the judgment of the reader; but may be recorded to his honour, in opposition to the express declaration of his enemies, that, during his connection with the diocese in question, there was no instance of cruelty or persecution,—no attempt to make encroachments on the civil rights and religious privileges of the people.† Cowper,” says an undoubted judge, “was an amiable man. Though he altered his opinion, and became a bishop, he uniformly shewed much moderation, and was guided by sincere attachment to the best interests of religion.”‡ “In

Life of Cowper, ut supra, Appendix, Note *P*.
An extract from Calderwood, in opposition to this statement, may be found in the Appendix, Note *Q*.
Cook's Hist. of the Church, Vol. II. p. 269, note. Atteriswood, while he means to apply censure, unwittingly confirms the truth of the remark, so well expressed by Dr. Cook. “Bishop Cowper was an excellent and ready teacher, but *one that affected too much the applause of the pulace.*” History, p. 540.



Revelation. They were originally given to the world by himself in a separate form ; but, in 1801 they were collected and published in London in one large volume, extending to 1122 folio pages, and such was the estimation in which they were held, that, at the end of six years, another impression was found necessary.† To both editions a memoir of the author, written by himself, was prefixed, with an account of his illness, by the hand of a friend.

His works display abilities of no ordinary kind. His pulpit discourses are characterised by a degree of fancy, of fervour, and of pathos which must have made them, at the time they were delivered, powerful instruments of persuasion.

* Life of Cowper.

† Some of his sermons had undergone four impressions ere they appeared in a collected form. I have not mentioned his “ Apologie,” “ Dikaiologie,” and other legal works, spoken of in a former part of this sketch.

s style is peculiarly happy, equally removed
m vulgarity and declamation, the overwhelm-
vices of the age, it is simple, nervous, copi-
, and often elegant, such as would not have
graced a writer of the beginning of last cen-
y. "The residence of Cowper in England, du-
g some years of the early part of his life, may
ve given him that command of the English
guage by which his writings are distinguish-
" *

The Commentary on the Revelation, his largest
rk, is of itself sufficient to perpetuate his
ne. Though expositions on this sublime and
eresting part of the sacred volume have been
nposed by some of our most eminent writers,
e treatise of Cowper will, we think, be found
erior to none of them in ingenuity, in sound-
s of judgment, and in biblical learning.† For

Life of Melville, Vol. II. p. 316.

The principal writers on this subject are John Napier
Merchiston, James VI., Bishop Forbes of Aberdeen,

To this admiral discoverer give place,
Ye who first tam'd the sea, the windes out-ranne,
And match'd the dayes bright coachman in your race
Americus, Columbus, Magellan.

It is most true that your ingenious care
And well-spent paines, another world brought forth
For beasts, birds, trees, for gemmes and metals rare
Yet all being earth, was but of earthly worth.

He a more precious world to us descryes,
Rich in more treasure than both Ind'es containe ;

Principal Guild of Aberdeen, &c.—The most recent
edition on this portion of Scripture, is the well-known
of Dr Bryce Johnston. It was published at Edinburgh
two volumes 8vo. in 1794. Dr Johnston, a native of
fries-shire, and minister of Holywood in that county,
on the 27th of April, 1805, in the fifty-ninth year
of age. See an account of his life and writings, by his
nephew, the late eminent Mr Johnstone, minister of
Glasgow, prefixed to a volume of his sermons, published
1807.

* Prefixed to the Commentary—Cowper's Works,

ed to the bishoprick of Brechin. He was one
those who, on the death of Elizabeth, accom-
panied James VI. to England, and, as mentioned
speaking of Gavin Hamilton, was also one of
three prelates who received consecration at
London. He was a member of the High Com-
mission, and knew not what it was to shew
policy or toleration to any who supported the
use of presbytery. He died in 1634.*

This see was next filled by THOMAS SYDESERF,
like his predecessor, was translated thither
from Brechin; and was also, as previously stated,
one of the three Scottish bishops who were con-
secrated at London. The exertions made by
Sydeserf to introduce the liturgy into the church,
the contempt and danger to which these ex-
ertions exposed him, are well known to every
reader of Scottish history.† The violence of the

Keith's Catalogue, 167. Calderwood's Hist. of the
Church, 537, ad finem.

The following extract refers to the statement in the

“The Bishop of Galloway, who, from being sus-

covenanters. Presbytery, by the strenuous indefatigable labours of its supporters, maintained the predominance until the Restoration, opposition to all the arts and exertions made by its enemies to overthrow it. At the Restoration Sydeserf, who was the only Scottish prelate alive, travelled to London in company with Aiken, afterwards bishop of Galloway, to congratulate his Majesty on obtaining the throne of his forefathers. Episcopacy being again established, Sydeserf was appointed to the Orkney, which he retained till his death,

pected of secret attachment to popery, was peculiarly noxious, was, in passing through the streets, attacked with execrations were poured out against him; and he with much difficulty, conveyed in safety to the place where the privy-council assembled." Cook's History of the Church, Vol. II. pp. 391-2.

* Catalogue of Scottish Bishops, ut supra. Cook's History, Vol. II. 462, et seq. This harsh treatment of Sydeserf was owing chiefly to his "*erroneous doctrines*." Row's History of the Church, Vol. I. p. 189.

JAMES HAMILTON, who was promoted to this in 1661, was second son of John Hamilton of Comhill, and brother to the first Lord Belhaven. So early as 1634 he had been settled minister of Cambusnethan; a situation which he continued to retain, amid all the ecclesiastical vicissitudes of that period, until the Restoration. In reference to this accommodating and temporizing position, Bishop Burnet remarks, "Hamilton good natured, but weak; he was always believed episcopal; yet he had so far complied in time of the covenant, that he affected a peculiar expression of his counterfeit zeal for their use, to secure himself from suspicion. When he gave the sacrament he excommunicated all that were not true to the covenant, using a form like the Old Testament, of shaking out the lap of his gown, saying, So did he cast out of the church and covenant all that dealt falsely in the covenant."

Catalogue of Scottish Bishops. Wodrow's History of the Church, Vol. I. p. 189.

per seems to have been always candid and
scientious ;—the conduct of Hamilton was
racterized by a degree of unmanly duplicity
blasphemous impudence, to which, fortune
few parallels can be found.

At the Restoration, Bishop Sydeserf, being
only Scottish prelate alive, and Charles II.
ing then re-established episcopacy in Scot
James Hamilton, Sharp, afterwards the infam
archbishop of St Andrew's, and Fairfoul, a
wards of Glasgow, were summoned to Lon
and received episcopal consecration. Ha
undergone this ceremony, they were thus re
ed qualified to give ordination at home to
who might be promoted to the vacant sees.

* Burnet's History of his own Times, Vol. I. p. 191.

† Wodrow's History of the Church of Scotland, Vol. I.
p. 101.

‡ Keith's Catalogue of Scottish Bishops, 168. Burnet's
History of his own Times, Vol. I. 191-2, 201-2.
Wodrow's History of the Church, Vol. I. 100-3.

arly five years, when he obtained the see of
linburgh. During the time of his connection
th Galloway, he was created a member of the
vy-council, and his name was added to the
mmittee for public affairs. His last transla-
n was to the archiepiscopal chair of Glasgow,
which he was deprived by the Revolution
1688. At this glorious period, he opposed
e forfeiture of the crown, and in the Conven-
n of Estates, strenuously supported the go-
nment of the expatriated king. He died at
linburgh in the month of December 1705. *

ARTHUR ROSS, bishop of Argyle, was Pater-
n's successor in the see of Galloway, which he
l not hold much more than a month, when he
tained the archbishoprick of Glasgow. †

JAMES AIKEN, or AITKEN, a person of no ordi-

Spottiswood's History, Appendix, p. 10. Keith's
atalogue, 168. Wodrow's History, Vol. I. 536. Laing's
tory of Scotland, II. 205.

Keith's Catalogue of Scottish Bishops, p. 168.

Commissioner to the famous assembly which
at Glasgow in 1638,—a situation of which
discharged the duties so well, that, on his r
to London, he was presented to the church
Birsa in his native county. When the Duke
Montrose, whose death will ever disgrace the
tory of our nation and our church, landed in
north of Scotland, the presbytery, of which
ken was a member, issued a proclamation
pressing their inflexible determination to adhere
to their lawful allegiance, and to use every means
in their power to promote the royal cause.
This was a step which the state of feeling then
valent in Scotland could not brook. The
ral assembly, at that time sitting in Edinb
passed sentence of deposition against the
presbytery, and, in addition to this, excom
municated Aiken, because the proclamation had
drawn up by him, and because he had a co
nference with the gallant Montrose himself.
It was this spirit confined to the clergy. The
council, animated by the same feelings, i

s to the presbyterian church of Scotland, he
ent to London, in company with Thomas Syde-
rf, whom we have so often mentioned, to con-
atulate his Majesty. At this period, Aiken
tained the rectory of Winfrith, in Dorsetshire;
d, in 1677, was elected and consecrated bishop
Moray, "to the great rejoicing," says Wood,
the episcopal party;"* and, in three years
erwards, was thence translated to the see
Galloway. Now of an advanced age, he ob-
ned "a dispensation to reside at Edinburgh,
cause it was thought unreasonable to oblige a
verend prelate of his years to live among such
rebellious and turbulent people, as those of his
ocese were, the effect of whose fiery zeal hath
o frequently appeared in affronting, beating,
bbing, wounding, and sometimes murdering
e curates."†

* Wood's *Athenæ Oxoniensis*, London, 1692, folio, Vol.
p. 685.

† Wood's *Athenæ*, ut supra.

inspiration, they did resist, and probably
times too rudely and unceremoniously, the
gymen of the episcopal church, that an inju-
ous policy settled among them.

This worthy prelate, however, ventured to
a visit to the "rebellious" people of his diocese.
That he was not "murdered" by them is
sufficiently evident; for his death took place
time afterwards in Edinburgh; and, though
anxious to expose and blacken the character of the
presbyterians, his party has not condescended to
inform us, whether he was "affronted, beaten,
bed, or wounded." He died in 1677, at the
advanced age of seventy-four.

His character, however, is entitled to
considerable praise. His principles, both political
and ecclesiastical, were indeed of the most
contrary and intolerant kind. To support and
maintain the prerogatives of the crown, at that
dangerously high, and to establish episcopacy in
our national church, without any regard to

...the measure. Unable, from old age and
kness, to walk, he was carried to the Scottish
liament, where he publicly declared his total
approbation of it; and he also used his influ-
ce with the nobility and gentry to the same
ect.*

Aiken may, in some respects, be regarded as
last bishop of Galloway; for JOHN GORDON,
o succeeded him, and was consecrated at
asgow in February 1688, probably never visit-
his people; and, at least in the end of that
r, following the fortunes of his infatuated mo-
ch, who forfeited his throne, he forsook Bri-
n for ever, and retired to St Germain's, where
afterwards continued to reside. He read the

Wood, ut supra.—Keith's Catalogue of Scottish
bops, p. 168. A pretty full and minute account of Aiken,
substance of the foregoing sketch, may be found in
od and Keith, particularly in the former. Vide also
odrow's History, and Cook's History of the Church,
III. xxi-viii.

in the sacred volume, or with whatever advancement it may be attended in our sister kingdom, from the very dawn of the Reformation, regarded by the natives of Scotland with unqualified aversion, as savouring much of the idolatries and delusions of popery, and as incompatible with the simplicity of church-government and religious worship which they believed taught in the Scriptures, and which, therefore, they laboured to support and establish. The awful sufferings which the Galwegians in particular underwent in this interesting struggle, we now proceed to describe, and if, in any portion of this work, we may be tempted to make use of any harsh or illiberal expression in reference to the episcopal form of worship and of government, we take this opportunity of apologizing for it, from the delicacy

* Keith's Catalogue of Scottish Bishops, 168. Appendix, Notes *R* and *S*.

gree of illiberality, of despotism, and of cruelty
to which there are few parallels in the annals
the world, and which will ever disgrace and
blacken the page of our nation's history.

by the natives of Scotland with unparalleled av
sion, as savouring much of the idolatry and
visions of popery, and as incompatible with the
simplicity of church-government and religious
worship which they believed taught in the Holy
Scriptures, and which, therefore, they laboured
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the Galwegians in particular underwent in this
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and it, in any portion of this work, we may
attempted to make use of any harsh or illiberal
expression in reference to the episcopal form
worship and of government, we take this opportunity
of apologizing for it, from the delicacy and

Keith's Catalogue of Scottish Bishops, 168. App.
dis. Notes A and B.

*denses.—Wickliffe.—Lollards of Ayrshire.—Re-
doctrines early introduced into Galloway.—G
Earlston.—Account of Macbray—place of his b
known—flies to England—thence to Germany—re
dies at Newcastle—eminent.—John Welch—his y
solute—successively minister of Selkirk and Kirke
—his controversy with Gilbert Brown—the ta
work displays—afterwards minister of Ayr—
fulness.—Assembly of Aberdeen—attended by
their dignified conduct approved—Welch called
the council—declines their authority—unjust trial
guilty of treason—banished to France—minist
at several places—interesting anecdote of—re
London—bold behaviour of Mrs Welch—dies—
racter—his gifts of prophecy considered—his fam*

THE ecclesiastical and literary history of a
is intimately and inseparably connected.
is the case in a peculiar manner with th
vince of Galloway ; for almost all the so
of which she can boast were of the sacre
fession.—As in the foregoing chapters o

Christians. Even when popery exerted its most powerful sway ; when the human mind was enchained by its pretensions and delusions ; when Europe presented a picture of ecclesiastical corruption and depravity, there were still partial spots where something like true christianity lingered and was cherished. That the tenets of the Waldenses or Albigenses, whatever be their antiquity or origin, were, so early as the twelfth century, known throughout the whole extent of Southern Europe, and had gained many supporters, is a fact familiarly known to all, in the least acquainted with ecclesiastical history. The illustrious Wickliffe flourished in England in the middle of the fourteenth century ; and within fifty years after his death, John Resby and Peter Wraw suffered martyrdom in our own country for exposing the absurdities of the Romish faith.*

* Mosheim's Ecclesiastical History, edited by Dr Laine, Vol. III. 120-7. Lewis's History of Wickliffe. Pottiswood's History, p. 56. Knox's History, pp. 1, 2.

herents of the sect of Lollards—the name which the reformers of Ayrshire were desired.* And before the end of the century mentioned, thirty of the most opulent inhabitants of that county were summoned by Archbishop Blackadder to St Andrew's, on a charge of heresy.

The doctrines of the reformation obtained in a very remote period, a footing in Gallargie. These doctrines Gordon of Earlston, a gentleman of family and fortune, had the honour of introducing into this province. Some of the principles of Wickliffe, eager to expose the corruption and dangerous tendency of the papal system, and to dissolve the magic spell with which the faith enchain'd the faculties and consciences of mankind, itinerated to Scotland in that work of piety and benevolence. The family of Ear-

* Life of Andrew Melville, Vol. 1. p. 413, where a record of the University is quoted.

† Knox's History, pp. 2, 3, 4, where an interesting account of these tenets may be found.

and a crime punished in the most severe and cruel manner. Nor was this law repealed till at least a century from the period to which we allude. †

Into whatever district the light of the reformation has once penetrated, it has never been extinguished, but has gradually increased, until the darkness of popery has been expelled, and the doctrines of the gospel introduced in all their purity and effulgence. Such, undoubtedly, was the case in Galloway. The reformed opinions of Wickliffe, thus imbibed, and promoted by one of the most opulent and powerful families of the province, could not fail but circulate very rapidly through the whole extent of it. It may at least without hesitation be asserted, that before the martyrdom of Patrick Hamilton, which took place

Wodrow's History of the Church, Vol. II. p. 67.—
Appendix, Note T.

Life of John Knox, Vol. I. p. 19. Vide this Work,
p. ii. p. 31.

without having the particular place or name specified. This omission of our early cannot now be rectified, but I think it probable that he was a native of the parish of Irongray, where the name was once common. Immediately on the death of Hamilton, all the nations soon regarded as a martyr, reformed doctrines being eagerly examined and subjected to the test of revelation, began to be rapidly disseminated. The most vigorous measures were adopted for checking their progress, and heretics, as they were called, were dealt with in the most base and barbarous manner. Trials of martyrdom were now kindled, and many of whom our church has still reason to boast were committed to the flames. Others, to preserve their lives, were compelled to exile themselves from their native land; among these, besides

*Wodrow's Hist. I. 285-6. Nisbet's Heraldry
302.

charge in Lower Germany, where, says Spottiswood, who is not always remarkable for accuracy, "he continued the rest of his days:" but M'Crie has shewn, by many references, that, at the accession of Elizabeth, he returned to England, and that, in 1568, he was inducted to the vicarage of St Nicholas in Newcastle, where he died in 1584.†

Such is the scanty account we can give of a man who seems to have been distinguished in his day, and whose name is recorded by various writers. Strype, who terms him "an illustrious exile," says, {that the most pious and learned protestant divines having been selected to preach successively in St Paul's, Macbray formed one of the number, and officiated there in his turn in

* Buchanani Historia, XIV. p. 509. Life of Knox, I. I. 31-2.

† Spottiswood's History, p. 97.

‡ Life of Knox, I. 359. and the authorities there quoted,

of a man whom few excelled in zeal and
ness, and whose memory is intimately a
with one of the most important events
history.—I allude to the famous JOHN
who was born about the year 1570, and
to the laird of Collieston, a small estate
the parish of Irongray, and stewartry
cudbright. § The imprudence and vice

* Strype's Annals of the Reign of Elizabeth
p. 134.

† Balei Scriptores Britanniae, p. 229.

‡ Spottiswood, and Life of Knox, ut supra.

§ The source from which I have obtained the
of the following sketch, is a small volume, entitled
of John Welch, printed at Edinburgh, 1703. ⁷
of it was Mr James Kirkton, first, minister of M
afterwards one of the ministers of Edinburgh;
being married to a relation of Mrs Welch, po
best means of coming to the knowledge of the circ
he records. There is a life of Welch, by the in
Mr Wodrow, in MS., in the library of the

booters, participating in all their robberies and debaucheries. He was now regarded as being in a hopeless and irretrievable state of debility, and his parents daily feared to hear of him coming to a premature and ignominious end. However, however, experiencing poverty and wretchedness, the unavoidable result of his crimes and irregularities, and feeling, too, it is not improbable, the compunctious visitings of conscience, he ventured to return home; and being, by means of a female relative, introduced to his father, he sought him, in the tenderest and most penitential manner, to pardon his disobedience; and promised to give, in future, no new cause of grief or of shame. Parental affection could not withstand so powerful an appeal. Welch was immediately restored to the bosom of his family;

Now, but this I have not an opportunity of examining. If no other authority is quoted, the work of Kirkton is taken as the ground of my information. Life of Knox, 3.

gratitude of his people.

It was while he held the charge of Ki
bright that he composed his celebrated wo
the errors of popery. A communication s
Welch to a person of the catholic religio
object of which was to expose the absu
dangerous tendency of that faith, having
into the hands of Gilbert Brown, abbot of
heart, he immediately undertook to refute
treatise addressed to Welch. Welch, on rec
it, solicited a public disputation on the s
in question,—a request which Brown, f
scrupulous regard to his own good name, h
prudence to decline. Welch, therefore, com
his “Reply,”—a work in which he over
the arguments of his opponent, head by h
parately,—which neither Brown, nor any
writer has yet attempted to answer,—and
unquestionably, is one of the most erudi
elaborate treatises of the age in which
composed. The author displays the most r
acquaintance with the oldest and most rare

e like Maister Gilbert, I desire of you, that if
er you can be able to put to your hand to make
e answeere, that you set downe me word for
ord, and answeere euerie head and poynt there-
seuerally, as I haue set them downe here, and
ew what you graunt, and what you denie in
erie head and argument, as I haue done in

* The title of this work is,—“ A Reply against M.
lbert Brovvne, priest. Wherein is handled many of the
eatest and weightiest pointes of controuersie between vs
d the papistes, and the truth of our doctrine clearly
oued and the falset of their religion and doctrine laide
en, and most evidentlie conuicted and confuted, by the
timonies of the Scripture and auncient Fathers ; and
o by some of their owne popes, doctors, cardinalls and
their owne writters. Wherevnto is anexed a seuerall
atise concerning the Masse and antichrist. By M. John
elsche, preacher of Christ's Gospell at Aire. Edinburgh,
nted by Robert Walde-grave, printer to the King's
aiestie, 1602.”—4to. pp. 363. It is dedicated “ to the
ght Excellent and Mightie Prince James the 6. King
Scotland.”

At what period which removed from
cudbright to Ayr, I have not been able
certain. It could not, however, have been
towards the end of the year 1599, as the
ductory address to Gilbert Brown is dated
Kirkcudbright in August of that year. To
tent of his zeal and exertions at Ayr, it is
impossible for us to form any thing like a
quate idea. He preached publicly every
was scrupulously faithful in the performance
his other important professional duties—ac-
formly devoted the third part of his time
vate prayer and meditation. The presby-
clergy, indeed, of the 16th and 17th cen-
were all eminently distinguished by a deg-
ardent and indefatigable activity in holy
from which we cannot withhold our wond-
approbation—to which the final success of the
byterian cause must be almost entirely attri-
but which, probably, the very different cir-
stances in which we are placed, render not
necessary and impracticable. Cowper, w

le to his flock, and illustrating it.
And the success of Welch was fully in propor-
tion to the extent of his exertions. On his ar-
rival at Ayr, he found the flock, over whom he
was to preside, not only deeply sunk in ignorance,
superstition and profanity, but carrying their abhor-
rence of goodness and piety to such a hopeless
animosity, that in their sight a minister of the
gospel was an object worthy only of contempt
and hatred. This Mr Welch himself expe-
rienced when he first came among them ; for it
was not without considerable difficulty that he
could procure a house for himself and his family.
His dislike of holy things, and of those by whom
they were promoted, he was soon, however, en-
abled to overcome. His indefatigable exertions
for their welfare—the mild, yet firm and digni-
fied nature of his private intercourse with them
—the affectionateness, the solemnity and energy
of his public ministrations—and the fascinating
simplicity and spiritual-mindedness of his own life,
could not fail to gain their affection and com-

their principles, and their conduct, which
time could not have been anticipated, but
which his labours and his love could scarce
to attain.

The circumstances in which our re-
church was now placed, are generally
James had, for several years before the
which we are arrived, been gradually smoo-
the way for abolishing presbytery, and es-
ing episcopacy on its ruins. Under vario-
texts, he had made infringements on the
and privileges of the general assembly, the
est ecclesiastical judicatory, which, he kne-
could succeed in corrupting or superseding
object which he had so much at heart was
easily attainable. Though, by a parliam-
decision, this judicatory was directed to
annually, and a determinate rule laid do-
fixing the particular day and place of m-
yet James had succeeded in obviating t-
actment; and though the assembly whi-
held at Holyrood-house in 1602, came

privileges of our general assembly, but to
roy its very existence. Accordingly, the as-
ssembly which himself had fixed to take place at
Perth in 1605, he not only prorogued, but
mentioned no other time for its meeting. This
arbitrary conduct, which was striking at the
root of the presbyterian cause, alarmed the
whole nation. The ministers were compelled to
submit themselves, unless they meant to surrender
their privileges for ever. And thus nine pres-
byteries resolved to send representatives to Per-
th, with instructions, however, merely to
renew the assembly, and to appoint a day
for its next meeting. Of these representatives
John Forbes, minister of Al-
bany, was chosen moderator. While they were
employed in reading a letter delivered to them
by Straiton, the king's commissioner, from the
lords of the privy council, a messenger at arms
appeared, and charged them, in the king's name,
to dissolve the meeting on pain of rebellion.
At this request the ministers seemed quite

ness or competency, might expose him to the
ment of the prelates and of the king, is supposed
have given a very distorted account of the
proceedings to his majesty. He declared,
the day previously to the meeting, he had
bidden it by a public proclamation at the
of Aberdeen. Of the falsehood of this asser-
no person now entertains a doubt; not only
ministers had not heard this proclamation
none could be produced who were present
it was delivered. "And it is universally
ed," says Dr M'Crie, "that he had ante-
his proclamation, to conciliate the king and
court-ministers, who were offended at him
countenance he had given to the meeting.

We cannot withhold our applause from
manner and spirit in which this assembly
held. As the object of the clergymen was

* Life of Melville, II. 201.

er whom we last quoted, between the court
the ministers, amounted to this, whether they
e to be ruled by law, or by the arbitrary will
he prince—whether royal proclamations were
e obeyed, when they suspended statutes enact-
by the joint authority of king and parliament?
is question came afterwards to be debated in
gland, and was ultimately decided by the esta-
hment of the constitutional doctrine, which
fines the exercise of royal authority within
boundaries of law. But it cannot be
ied, and it must not be forgotten, that the
nisters of Scotland were the first to avow this
onal and salutary doctrine, at the expence of
ng denounced and punished as traitors; and
t their pleadings and sufferings in behalf of ec-
siastical liberty, set an example to the patriots
England. In this respect complete justice
not been done to their memory; nor has
piation been made for the injuries done to
e cause which they maintained, by the slan-

in opposition to his authority. They were accordingly apprehended; and fourteen of having resolved to defend the propriety of conduct, were committed to different prisons. Forbes and Welch, considered as leaders, lodged in separate cells in the castle of Edinburgh. These two, with four others, when brought before the privy-council, declined the authority of that tribunal, as incompetent to judge of a cause purely ecclesiastical, and which could be decided by the judicatory of the church. This inflexible behaviour, coupled with the crime of which they were originally charged, could not be overlooked. They were served with an indictment to stand trial for high treason on the 10th of January 1606, before the Court of Justiciary at Linlithgow. This trial is one of the most infamous and tyrannical that ever disgraced a court. The charge of treason, which consisted in the mere circumstance of having given

* Life of Melville, II. 203.

reluctant to bring in a verdict of guilty, the
g's advocate, worthy of the occasion, threaten-
them with the royal displeasure if they allow-
the pannels to escape; and the judges prostitut-
the dignity of their office, by promising that no
punishment should be inflicted on them, provided
verdict was delivered agreeable to his majesty.
The result may thus easily be anticipated. Not-
withstanding the justness of their cause,—the able
fence of their counsel,—and the impressive and
energetic speeches of Forbes and Welch, a verdict
was at length brought in, finding them guilty of
treason:—"But it ought to be recorded," to use
the animated words of Dr Cook, "that although
the most indecent means were employed to influ-
ence the jury,—although they were even threaten-
to be prosecuted as traitors, if they hesitated to
bring in the verdict demanded by the servants
of the crown,—six of the fifteen composing it
voted that the ministers were innocent; and one
of them nobly said, that he not only absolved
them from the crime of treason, but regarded

resting and striking. Their fate had
the deepest sympathy and pity, and a vast
multitude assembled on the shore of Leith
to bid them a last adieu. Mr Welch offered up,
on this occasion, a most pathetic and impressive
prayer, and, after having sung the twenty-third
psalm, the ministers tore themselves away, and
the prisoners were doomed never to return. The
people of the place were much moved, and implored, in the
most fervent manner, the Divine Being for the
prosperity and happiness. †

* Cook's Hist. of the Church, II. 168.

† John Forbes was son to the laird of Corse.
After his banishment, he settled first at Middleburgh, as pre-
sident of the English merchants there, and afterwards at De-
venter, where he was removed through the interference of
the English government. He paid a visit to his old friend
and low-sufferer, Andrew Melville, at Sedan, where
he was professor of divinity. He died in Holland, in
the year 1634. He is the author of several theological
works. Life of Melville, II. 202, 432, 448.

lives up to unavailing sorrow and despondency, them to have possessed that firmness and fortitude which the occasion required. They blessed God that their husbands were endowed with courage to maintain the cause of Christ through shame and through suffering, and that, like him, they had been tried and condemned under the darkness of night. *

Welch, on his arrival in France, applied with so much ardour to the study of the language of the country, that, in about fourteen weeks, he was able to preach in it. He was first settled minister of a protestant congregation at Nerac, from whence he was afterwards removed to St Jean d'Angely, a town of Lower Charente, where he continued to labour in the work of the holy ministry until a short time before he left that country.

* For a fuller account of the foregoing narrative, vide Life of Melville, II. 197—209. Life of Knox, II. 269—274. Calderwood's History, 460, et seq. Spottiswood's History, Book VII.; but particularly Cook's History of the Church, II. Chapter x.

the walls, and resolutely assisted in defence of the garrison. The siege terminated in a way gratifying to the defenders. A treaty concluded, by which the full and free exercise of religious principles was secured them. The king was to be allowed to enter the town in a friendly manner with his troops. A law had then existed in France, that, wherever a king resided, there should be no public exercise of any form of worship different from that which was adopted; and accordingly, the magistrate Jean d'Angely requested Mr Welch to preach on the ensuing sabbath. "I will not do it," says Welch, with his characteristic firmness, "no good requital to God for my livery to hinder his worship; for my principle, except I am violently hindered, I will go to any public place, and preach to any that come; if none come, I will go home and bewail the series that are coming upon you." This absolute conduct was productive of the happiest effects. Not only was there a greater

d. Making a pause in his discourse, he ordered a seat to be set for the Marshal of France, and "commanded him, in the name of God, as servant he was, not to disturb his work." The duke, struck with the dignity of which, and the air of authority with which he spoke, involuntarily obeyed his "commands," and listened to the sermon with decorum and seriousness. When the services of the church were over, the duke brought him before the king, who demanded of him "how he durst do so, it being against the law to do it so near the king." "If your majesty," replied Welch, "know what I preach, you would command others, to come yourself to hear it: for I preach salvation by Jesus Christ; and I am sure your own conscience tells you that your own works will never merit salvation to you:—I preach that there is none on the earth above you, which none of those about you that adhere to the pope will admit." This unexpected reply so pleased the king,

might receive no injury; and soon after himself and his family were conveyed, at his Majesty's expence, to Rochelle. *

Welch was not yet far advanced in years from the length of his confinement in Scotland; the unremitted labours he had undertaken in his sacred profession, and the various calamities of his life, his constitution now began to fail, and symptoms of a pulmonary nature were distinctly visible. Being told by his physicians that the only chance he could have of prolonging his life, was to breathe his native air, he re-

* Livingstone's "Remarkable Observations upon the Lives of the most eminent Ministers and Professors of the Church of Scotland." MS. Adv. Library, article *Welch*. Livingstone informs us, that he got his introduction from Lord Kenmure, who, at the time to which we refer, was lodged in Mr Welch's house. Of this nobleman, we shall afterwards have occasion to speak. He was raised to the peerage in 1633, and died the same year. Appendix, Note U.

him, and conversed with him on the subject. principles, however, had been too long cherished, and too deeply rooted to be easily shaken ; he spurned every compromise of them, the most indirect approval of prelacy ; he had his life suffered in opposing arbitrary and corrupt measures, and had never yet regretted the that he had acted ;—he had not hesitated to confront death, when at the very meridian of his days, it was not to be expected, that now he would endeavour to purchase a few years of precarious existence, by abandoning or betraying a cause which he had identified with the glory of God, and the temporal and eternal interests of mankind. Nor was this inflexibility and faithfulness confined to Welch himself. His amiable wife was distinguished by the same spirit. This lady having obtained access to his majesty, petitioned him to grant her husband liberty to return to

* Calderwood's History of the Church, 786.

istic of the general tenor of it. James, in
tion to all entreaty, had prohibited him
preaching in London, until he heard th
death could not be far distant. As soon as
was informed of his majesty's resolution,
mediately availed himself of the privilege v
allowed him ; and having obtained a
preached long, and with his usual animati
energy. It was a last and an expiring effo
seems to have hastened his end ; for he
to his chamber, and, within two hours, die
out a struggle.

The character of Welch is peculiarly a
From the period of his entering into the m
his whole time, as has been already state
devoted to promote the best and dearest
ests of mankind. He has been accused o

* A fuller account of this conversation may be
the *Life of Knox*, II. p. 274.—The word *kep*
receive.

which it was endeavoured to be blasted and
terminated. A circumstance of a different
nature has also made him the object of much ri-
cle and contempt, namely, that he spent the
greater part of his time in the exercise of private
devotion. We cannot respect those who have
brought forward this charge, and who have af-
fected to despise him on account of it. It may
be branded with the epithet of enthusiasm; but
cannot be denied that it was enthusiasm in a
cause which never can be performed too fully or
too well. And let it not be forgotten, that the
pressures and situations in which Welch was called
on to act, required an extraordinary degree of
piety, of piety, and, we had almost said, of en-
thusiasm;—that these were eminently possessed
by Welch—and that, without these, none could
have performed a useful, or a noble part, in the
trying circumstances in which he was placed.
Flexibility of purpose and principle, forms the
most prominent feature in Welch's character.
This was displayed in every circumstance of his

He is also the author of various sermons which were at first given to the world separately which, after his death, were published in collected form, and have since formed a favourite book in every district of the south of Scotland.

There is one part of Welch's history to which I have yet scarcely alluded, namely, that he was supposed, or was believed to possess, the gift of prophecy, and the power of working miracles. Welch himself laid claim to this distinction, and appealed to it as a proof of the truth of his doctrines and principles, is exceedingly improper, and has never indeed been asserted. With all his enthusiasm and ardour, he possessed too much judgment and penetration, and was too well skilled in the principles and history of Christianity, ever to advance a claim so absurd and posthumous. The age of which we are speaking, however, and those that preceded it, were so much under the influence of credulity and superstition; and in those days, miraculous gifts was an honour.

and mission of our blessed Saviour, and for gaining his gospel a reception in the world; but that necessity did not long exist. With the apostles, the miraculous gifts of the Holy Spirit disappeared. Nor, whatever may have been pretended or believed, have they been imparted to any, how pious or spiritual-minded soever, since that distant period.*

Welch was the father of three sons; two of whom predeceased him, while the other, though he survived his father about twelve years, died young in 1634. He was minister of Temple-Bar, in the north of Ireland, and was conspicuously distinguished for piety and zeal in his sacred profession. Mr John Livingstone, who gives him a place among the "eminent ministers" whose worth he so affectionately commemorates, attended him on his death-bed. "I being at prayer," says he, "at his bed-side be-

* Vide Chap. i. of this work, p. 16. Life of Knox, II. 62—7.

he lived during the perilous and blood-
of Charles II. and, being possessed of that
of piety and adherence to principle which
racterised his forefathers, he endured
share of the sufferings and persecution
awful period. At one time nine thousand
were promised by the government to
would apprehend him. He died about the
1680 in London, whither he had retired after
battle of Bothwell-bridge.†

* Livingstone's "Remarkable Observations," M

† Wodrow's History, I. 234—II. 13. Biographi-
cana, 70.

before the High Commission Court—banished to
Aberdeen—an account of his Letters—returns to An-
noth—elected Professor of Divinity at St Andrew's,
and colleague to Robert Blair—elected one of the com-
missioners to the Assembly at Westminster—acts an
important part—his *Lex Rex* defended—invitations
from Foreign Universities, which he declines—one of
the party termed Protesters—an account of them—*Lex*
Rex condemned and burnt—himself charged with high
treason—the unrelenting cruelty of the government—
his death—and character.

of the parentage of SAMUEL RUTHERFORD, or
of the place of his birth, we have no cer-
tain information. The editor of the first edi-
tion of his letters states merely, that he was
a gentleman by extraction ;”* while Mr Reid

Rutherford's “ Letters” were first published in 1664,
several years after his death. To this edition, now extreme-
rare, is prefixed an address to the “ Christian Reader,”
which contains many biographical notices.

history, is amply compensated by the numerous authentic notices of the more important and interesting portion of his life, which are handed down to us in the literary and ecclesiastical records of his time.

Rutherford entered the university of Edinburgh in 1617; and having studied, with application, and the happiest success, Andrew Young,—a man who, “beside his industry and industry was very perspicuous and plaine, and his judgment but comprehensive, in his dictats and

* Memoirs of the Lives of the Westminster Divines, Vol. II. p. 345, by the Rev. James Reid, Newton. a respectable and venerable minister belonging to the presbyterian synod. To this work, which consists of two volumes, and from which slight defects of style and arrangement should not turn away the fastidious reader, I am indebted for much interesting and valuable information. It will be seen, however, that I have been enabled to throw considerable light on some parts of Rutherford's life, imperfectly noticed by any previous writer.

...another of the candidates pleased the
most for his experience and actual know-
yet the whole regents, out of their parti-
knowledge of Mr Samuel Rutherford, de-
ated to them his eminent abilities of mind
tuous disposition ; wherewith the judges
satisfied, declared him successor in the
ion of humanity."† With what zeal and
he would have conducted the studies of
s, could not have been well ascertained,
connection with the university lasted only
ars ; for, according to Crawford, the early
n of this seminary, " Mr Samuel Ruther-
ving given some scandal in his marriage,
ced to dimit his charge."‡ This accusa-
whatever be the nature of it, is unsupported,
as I know, by any other writer ; nor did

Crawford's History of the University of Edinburgh,
1600 to 1646. Edin. 1808 ; 8vo. pp. 172.—Page 97.
1.
, 104.

don of Kenmure, the pupil of Welch, and the friend
and patron of Gillespie and Livingstone, he was
afterwards promoted to the pastoral charge of the
parish of Anwoth, in the presbytery of Kirkcubright.
From these circumstances it may, without
hesitation, be presumed, either that the statement
of Crawford is not strictly true, or that the
equivocal words he employed were not meant to
denote that guilt and infamy which they may
be supposed to convey. Kenmure felt too deeply
interested in the cause of presbytery, and pos-
sessed too discriminating a mind, to select to
pastoral office a man, who, having incurred
“scandal,” was reckoned unworthy of filling
an academical chair, or who was not conspicuous
eminent for virtue and piety.†

* Crawford's History of the University of Edinburgh,
p. 105-6.

† Appendix, Note T. Life of Kenmure in Biograph
Scoticana, or Scotch Worthies, 88. It was proposed in

whether Rutherford, on his coming
both, acknowledged episcopal authority, or
d episcopal ordination, is a question that
n long agitated. This question, it is pre-
may now be set at rest; for "that he
l to his charge by the means of that wor-
pleman, my Lord Kenmure, without giv-
y engagement to the bishop," is expressly
ned by the editor of the first edition of
, published only three years after his
unwearied zeal and faithfulness in the
nance of his sacred duties did not, how-
llow him, in these dread times of persecu-

assembly, at a subsequent period of Rutherford's
he should be removed from St Andrew's to the
ty of Edinburgh;—a fact quite at variance with the
d dismissal spoken of by Crawford. Baillie's
and Journals, Vol. II. p. 342.

Rutherford's Letters, p. 425. Edit. Edin. 1664.
roduction to the first edition of Rutherford's

ing his people.† It was while at Anwoth that
amid all his other labours, he composed his celebrated
work against the Jesuits and Arminians
—a work which, while it gained the author
ordinary degree of reputation, and shook to
very foundation the errors against which it
directed, drew on his head the malice and
vengeance of the episcopal church. He
again, in 1636, summoned to appear before
high commission court, having been accused
Sydeserf, bishop of Galloway, of non-conformity.

* Reid's *Memoirs of the Westminster Divines*, Vol.
346.

† Livingstone's "Remarkable Observations upon
Lives of the most eminent Ministers and Professors in
Church of Scotland." MS. Advocate's Library, Ar.
Samuel Rutherford, p. 147. Appendix, Note V.

‡ This work is written in Latin, and is entitled, "
exercitationes Apologeticæ pro Divina Gratia, contra Jesuitas
et Arminianos." Amsterdam, 1636.

The result of the trial, which lasted
days, might thus be easily anticipated.
Lord Lorn, afterwards the celebrated
of Argyle, exerted himself strenuously
in his favour, he was deposed on the 27th of July
of his pastoral charge,—prohibited, under pain
of excommunication, from officiating in his ministerial ca-
pacity in any part of Scotland,—and sentenced
himself, before the 20th of the subse-
quent month, in the town of Aberdeen, during
the King's pleasure.† This infamous sentence he

Five Articles of Perth are well known:—They
1. Kneeling at the Sacrament; 2. Private Commu-
nication; 3. Private Baptism; 4. Confirmation of Children;
5. Observance of Holidays.—They were afterwards
abolished by the assembly of Glasgow in 1638, and by a
subsequent assembly.—Spottiswood's History, 538-9.—
History of Scotland, Vol. III. 71, 77, 153, 171.
The letter was written immediately after his trial to Lady
Margaret. This amiable lady was third daughter to Archi-
bishop James of Argyle, and sister to Lord Lorn, mentioned
above. By her first husband, the first Lord Kenmure, of
whom I have already spoken, she had one son, who died a

christians, he rejoiced that he was allowed to
in so worthy a cause. "That honour," says
a letter written immediately after his tr
"that honour I have prayed for these si
years with submission to my Lord's wil
kind Lord hath now bestowed upon me;
to suffer for my royal and princely king, Je
"Christ," says he, in another letter of near
same date, "was always sweet to my sou
since I suffered for him, his breath has a sw
smell than before. Oh! that every hair
head, and every member, and every bone
body were a *man* to witness a fair confessi
him; I would think all but too little for hi

minor. She was afterwards married to Sir Hary
mery, second son of the Earl of Eglinton. She
regular correspondent of Rutherford, the last of whos
to her is dated in September 1659. Vide Appendix,

* Letters to Lady Kenmure, in first edition of his
p. 19.

† Letter to Mr Robert Cunningham of Holywoo
of Ireland. It is dated from "Irwing, being on m
ney to *Christ's palace*, in Aberdeen, August 4, 163

My silence on the Lord's day," says he, "from being exalted above measure." *
gh the sphere of his usefulness was thus
though he was not now allowed to
christ publicly, yet he was unwearied in
the good that could be accomplished
his circumstances. His "Letters" to
s in every quarter of the kingdom, ei-
he state of ecclesiastical affairs at that
period, or on the noblest and most su-
ctrines of the gospel, have been handed
is; and with all their coarseness, and in-
of style, they must, it is presumed, have
emely useful to the persons to whom they
inally addressed, and they still form a fa-
book in every district of the south of Scot-
Next unto your bible," says no incom-

to Lady Kenmure, p. 22.
copy from which I quote is one of the first edi-
extremely rare. It is entitled "Joshua Redivi-
Rutherford's Letters, divided in two parts.

Rutherford's confinement in Aberdeen did fortunately continue so long as was once feared. Having heard that the privy-council had accepted a declinature against the court of high commission, he ventured, in 1636, to return to his flock—a step which might have been followed by much trouble and danger, had it not been for the decisive and bold proceedings of the assembly which met at Glasgow in the month of November of that year, and for the happy effect

The first containing these which were written from Aberdeen, where he was confined by a sentence of the high commission, drawn forth against him, partly upon the account of his declining them, partly upon the account of his non-conformitie. The second, containing some which were written from Anwoth, before he was, by the prelates persecution, thrust from his ministry; and others upon different occasions afterwards, from St Andrew's, London, &c. Printed in the year 1664, 12mo. pp. 576.

* A letter from the Rev. Robert Traill of London to his wife, as quoted by Mr Reid.—Memoirs, II. 362.

† Appendix, Note *W*.

ully appreciated by his brethren; for the
oly of 1638, of which he was a member, as
entative of the presbytery of Kirkcud-
not only nominated him one of the select
ttee for taking into consideration the
nces under which they laboured, but ap-
d him Professor of Divinity in the New
e, St Andrew's. This preferment he re-
oy every means in his power; he felt re-
, in those times of trial and difficulty, to
n his flock, who were endeared to him by
nteresting ties and associations. All his
ons against the measure, however, were
led; and as in the clerical office he took
ent a delight, and proved so very accept-
d useful, the assembly elected him col-
to the Rev. Robert Blair, at that time
minister of St Andrew's. †

d's Memoirs, II. 349. Cook's History of the
Vol. II. and III. xv. xvi. xvii. where an inte-
ccount of these matters may be found.

Reid, ut supra. Robert Blair's name is one of the

therford, however, had talents fully adequate to his office, and zeal and enthusiasm to exert his talents to the utmost. This praise, amid all the ridicule that has been heaped on his memory, has never been denied him.

The name of Rutherford is connected with the most interesting events of his time.* But the most eminent and honourable situation to which he was raised, was that of one of the commissioners from the church of Scotland to the assembly of divines at Westminster. The importance of this mission is obvious from the dignity and celeb-

most eminent in the ecclesiastical history of that period. He was at one time a regent in the College of Glasgow, afterwards minister of Bangor in Ireland; was then translated to Ayr, and lastly to St Andrew's. He died in 1666, at the venerable age of 73. Rutherford and he lived together in the greatest love and harmony. Blair will be farther mentioned in the Life of Livingstone.

* Baillie's Letters and Journals, passim, particularly I. 196, 200, 343.

sent Messrs Henderson, Rutherford, and
e among them, I see not that ever they
agree on any settled government."‡ "Mr
ford, in particular," says Mr Reid, "took
share in the discussions which were car-
there, displaying much learning and
lge, even of the Rabbinical writers, and
ng, on some occasions, the eminently
Lightfoot, with vigour and success."§
mmission was continued for several years ;
October 1647, when the principal busi-
the assembly was concluded, and the
members were about to return, the

other commissioners were, Alexander Henderson,
Douglas, George Gillespie, and Robert Baillie, as
and the Duke of Lauderdale, the Earl of Cassil-
Sir Archibald Johnston of Warriston, as ruling el-

lie's Letters, Vol. I. p. 401.

Vol. II. p. 11.

's Memoirs, Vol. II. 352.

sion. Among the many treatises, the greater number of which were on polemical divinity, which during his residence in London, he gave to the world, his work entitled “Lex Rex,” deserves to be particularly mentioned,—a production which excited deep and universal interest, and which, on account of the democratical tendencies of the principles it was supposed to inculcate, was to him afterwards the cause of very imminent danger.†

The nature of this work has been considerably misunderstood or misrepresented. The author undoubtedly applies very coarse and exceptionable epithets to the prelate against whom he wrote, and

* Reid's Memoirs, Vol. II: 352.

† The full title of this book is, “Lex Rex, the Law and the Prince; a discourse for the just prerogative of King and People, containing the reasons and causes of the most necessary defensive wars of the kingdom of Scotland, and of their expedition for the ayd and help of the dear brethren of England; in which their innocency is asserted, and a full answer is given to a seditious pamphlet

that obedience and loyalty is the bounden
of subjects. And this principle he attempts
qualify merely by proving, what I confess is
icate doctrine, that in cases of gross oppres-
and unlimited prerogative, parliament has
authority superior to the king ; and that, in
some circumstances, the people may reason-
and constitutionally resume that power
h, as it were, they had reposed in the hands
their sovereign. The soundness of this prin-
, in an abstract point of view, is allowed by
and on one occasion at least, it has been act-
upon since the days of Rutherford ; and the

ed *Sacrasancta Regum Majestas*, under the name of
but penned by Jo. Maxwell, the excommunicate P.
te ; with a scriptural confutation of the ruinous
ds of W. Barclay, H. Grotius, H. Arnisaeus, Ant.
omi, P. Bishop of Spalato, and of other late Anti-
stratrical Royalists ; as the author of *Ossorianum*, D.
E. Symmons, the Doctors of Aberdeen, &c. in xliv.
ions."—Lond. printed for John Field, 1644, 4to. pp,

demning him, though he may probably push his arguments to an objectionable extremity, and use language not quite compatible with the politeness of modern days.

Rutherford, however, now returned to his academical and pastoral duties at St Andrew. But the fame which his productions had gained him, especially on the continent, brought him an invitation to the chair of Hebrew and Divinity in the University of Harderwick. This, as Dr Irving, may be mentioned "as an honourable testimony in his favour," as "the Dutch seminaries had at this time attained to a high pitch of respectability." † "It is not

* Maxwell re-echoed an indecent expression originally used by James VI. "that monarchy and Scottish presbytery agree as well as God and the Devil." The work of Maxwell is much more dangerous and injudicious than Rutherford's answer to it. Dr Cook's remarks on the last work seem to me totally unfair and inapplicable. *History of the Church*, III. 101.

† Irving's *Lives of Scottish Poets*, Vol. I. p. 147.

was a good deal connected with an inter-
portion of its history, and he wished not
to start the cause which himself had laboured
to promote, and which might yet require his
aid and services. The call, therefore,
to Derby, as well as a similar one, received
in the subsequent period, from the university of
Oxford, he thought it prudent not to accept.†
During the remainder of his life he continued
in the faithful discharge of his
duties; which were henceforth seldom
interrupted by his engaging in any of the ec-
clesiastical business of that period. There is,
however, one portion of our history, which, as
connected with it, and as we may after-
wards have occasion to refer to it, requires, in
this place, to be minutely mentioned and ex-
plained. The friends of Charles I. in Scotland

Wallie's Letters, Vol. II. 327.

ib.

Wallie's Memoirs, Vol. II. p. 354.

and defend their unfortunate sovereign, were, in 1649, by what is termed the act of classes, excluded from every situation of trust or authority and sentenced to undergo ecclesiastical censure. These persons, now termed *malignants*, were for a considerable period the objects of general contempt and neglect. Charles II. however, feeling secretly attached to them, both as his father's friends, and as capable of rendering him important service; and the English under Cromwell, having, in 1651, gained a decisive victory at Dunbar, the king used this as a pretext for publishing an act of indemnity, and for avowing his intention of restoring to the rights and privileges of loyal subjects, all those malignants who should profess their repentance of that part of their conduct which had occasioned their disgrace. The act, however, could not be valid until the sanction of the church was obtained. It was therefore submitted to the consideration of the convention of assembly, unduly convened, as on

those feelings and passions which should
be exhibited in any religious controversy.
e who agreed to authorise the act of indem-
were henceforth distinguished by the title
Resolutioners; while those who resisted it were
acterized by that of *Protesters*.* To this
class Rutherford belonged. The protest-
though they gained the confidence and af-
on of the people, and, to a great degree, the
ur and protection of Cromwell, were yet
obnoxious to their more moderate and cal-
ing brethren. During the commonwealth,
experienced from them much illiberality;
at the restoration of Charles II. they were

They were so called because they *protested* against the
re when it was passed into a law. For a full account
s important part of our ecclesiastical history, see Cook's
ry of the Church, III. xx. xxi. Baillie's Letters,
II. Wodrow's History of the Church, Introduction
I. I. and Crookshank's History, I. 32. et seq.

liberty by a cruel and an abandoned authority.
In this awful state of things, Rutherford could not expect to remain long unmolested. For, the unpardonable crime of being a protester, had added a crime equally heinous, that of having published his learned work termed *Lex Rex*, which, they erroneously supposed, went to undermine the very foundations of monarchy, and thus to promote rebellion, and overturn the constitution. This work, immediately on the Restoration, was therefore condemned as treasonable; it was enacted, that whoever, after the 15th October of that year, should retain a copy of it in their possession, should be accounted enemy to the king, and be punished accordingly; and the book itself was ordered to be burnt by the hands of the public executioner, at the cross in Edinburgh, and at the gate of the college, in which the author was Professor of Divinity. Nor did their cruelty terminate here. Rutherford himself was summoned before the parliament.

tes of St Andrew's testified, that in his pre-
duced and dangerous state, he could not
it; yet the parliament, not satisfied with
and determined that he should not escape,
nced him, in the most savage and unrelent-
anner, to confinement within his own house,
the result of his indisposition should be ascer-
l. This step, than which nothing can be con-
d more brutal and infamous, might well have
dispensed with; for the disease with which
s afflicted was doomed to be his last, and
pired on the 1st of March 1661, closing an
and interesting career, under the influence
t piety for which he had been uniformly re-
able.*

s ruling passion was strong in death. His
itable spirit, which, as we have already seen,
lamity or persecution could shake, became,
ds the end of his days, more lofty and ar-

le the authorities on this subject formerly quoted, but
the Introduction to the first edition of his Letters.

the ecclesiastical state of Scotland at that period and on the connection which the scriptures should subsist between the church and the government. This sketch, the principles of which are extremely liberal, has been given to the world and is not uninteresting, particularly for the peculiarity of the circumstances in which it was composed and attested. *

The high and important situations in which he acted in his own country, he was called on to act, and the invitations he received from two foreign universities, afford us a decided proof of the respectability of his character, and the eminence of his talents. He was probably inferior to no Scotsman of his day, either in vigour of mind or in erudition. He is characterized by Dr Irving, as an author any thing but remarkable for indiscretion.

* A copy of this "Testimony" is now before me, printed at Lanark in 1739, to which is appended an account of his last illness and death, pp. 16.

of the church."† And Livingstone, who
him well, asserts that "he had a most sharp
ing wit, and fruitful invention, and solid
ent."‡ His various productions, which,
one exception, already mentioned, are all
gical, and which, it must not be denied,
a little of the violence and illiberality of
e, are remarkable for vigour, for felicity of
ation, and for learning, both biblical and
r. His writings on the Socinian and Ar-
controversy, to which chiefly he owes
ne, are still perused by recondite theolo-
English style, however, is any thing but dis-
shed by its accuracy or elegance. His taste
rse and uncultivated; and he seems to have
ed more narrowly to the subject he was

ing's Lives of Scottish Poets, I. 147.

Andrew's History of the Sufferings of the Church of
, I. 77.

Livingstone's "Remarkable Observations." MS.

b. Article *Samuel Rutherford*.

means unexceptionable, is sufficiently classic to prove, that had he exerted himself in cultivation of elegance and purity of diction, his success would not have been contemptible. The following lines, the only specimen he has left us of Latin verse, and which are prefixed to Dr Row's Hebrew Grammar, published at Glasgow in the year 1644, are not altogether undeserving of praise.

Verba Sionæae gentis submersa tenebris

Cimmeriis mendax Kimchius ore crepat.

Quæ vos Rabbini sinuosa ænigmata vultis,

Nunc facilem linguam dicite, quæso, sacram.

* Three of his largest works are in Latin: Exercitationes Apologeticæ, as formerly quoted;—Disputatio Societatis de Divina Providentia;—and Examen Arminianum. This last was a posthumous publication, and printed under the superintendence of Nethenus, Professor of Divinity at Utrecht, 1668. For a Catalogue of his Works, see Le Clerc's Memoirs, II. 360-2, and Wood's Athenæ Oxoniensis, 1692, Vol. II. 152-284.

aspect, is entitled to unqualified approbation. His letters, written at the various stages of his eventful life, all breathe the same amiable and shew, that, while the author of them was probably the most pious and spiritual-minded man of his age, he was, at the same time, distinguished by a degree of benevolence and kindliness of heart, which, of themselves, never fail to command respect and applause, but which, when blended, as it invariably should be, with the ennobling principles of religion, almost entitle him, who is distinguished by them, to the praise of perfection. His public conduct was a fair transcript of his private principles and feelings. In opposition to the obloquy and persecution to which he was exposed, he was unwearied and undaunted in performing the important functions of his station. Every moment of his time, and every feeling of his heart, was devoted to the advancement of the cause in which he was engaged. "He seemed to be constantly, to preach constantly, to catechize constantly, to be still in visiting the sick, in

ings and qualities of his heart, we cannot but be convinced, that the memory of Samuel Rutherford is entitled to our warmest respect and attention. †

* Introduction to Rutherford's Letters.

† Anwoth was not a parish of itself until the time of Rutherford ; (Livingstone's MS. Life, p. 10.) It formed a part of Kirkdale, now united to Kirkmabreck. The church was originally built for Rutherford, though much decayed, is still used as the parochial place of worship ; and the pulpit, out of which the future professor of divinity spoke, is yet in high preservation. A place in the neighbourhood where he was accustomed to saunter and meditate, is dignified by the name of *Rutherford's Walk*. For the information, as well as favours of a more important nature, I am indebted to my learned and respected friend Rev. Robert Jeffrey, minister of Girthon.—This note shall have been inserted at page 152.

*Livingstone—his birth—his education at Stirling,
university of Glasgow—in doubts what profession to
e—anecdote of—studies for the church—visits Gal-
—after many disappointments accepts of the pas-
charge of Killinchie, north of Ireland—suffers per-
ion—afterwards minister of Stranraer—his labours
removed to Ancrum—one of the commissioners to
with Charles II. at the Hague, and at Breda—
ns to Ancrum—joins the party termed Protesters—
oned before the high commission court—banished—
es to Rotterdam—his death—his character as a mi-
and scholar.*

LIVINGSTONE, for a considerable time
er of Stranraer, was born at Monyabreck,
syth, in the presbytery of Glasgow, on the
f January 1603. His father and grand-
descended from a family afterwards digni-
ith the title of earls of Linlithgow, were
sively ministers of that parish. The for-
ho married a daughter of Alexander Li-

knowledge in the learned languages, as to
reckoned qualified to enter on his studies at
university. On account of his youth, however,
and the urgent solicitation of Wallace, who
proud of his pupil, and who wished to be
means of raising him to still higher proficiency,
he was allowed to remain another year at Stirling.
Nor were the expectations of the teacher
founded. "For most part," says Livingstone
"we read by ourselves in a little chamber ab

* MS. Life of Livingstone, written by himself, in A
Library.—The full title of this work is, "The Life of
John Livingstone, minister of the Gospell, January 1
Some observations of the Lord's dealing towards me dur
my life; written for the use of my children."—4to. pp.
It includes a letter written to his flock in Ancrum,—the
oration of a sermon delivered to his people, in the pros
of being separated from them,—and some account of his
illness, by the hand of a friend. The Life is curious
interesting, and contains some important statements
elsewhere recorded.

† Ib. ib.

nation of which he entered the University
Glasgow, where he devoted himself, with un-
ted ardour to the prosecution of his studies.
my third year in the College of Glasgow,"
he, "I read more than I think I did in
ear since: I was then under the oversight
acious Mr Robert Blair, who for two years
y regent in the college, and having got some
ds in logick and metaphysics, and the sub-
s of the schoolmen, a vain thought to be
my equals, set me on to a great pains."†
g passed Master of Arts in 1621, he left
e and returned to Lanark.

had not yet fixed what profession he should
. After much hesitation, he seemed to pre-
e department of medicine, and requested
her's permission to go to France to prose-
is studies. This request did not meet with
her's approbation: but anxious to see his
ttled in life, he advised him to form some

S. Life of Livingstone.

ib.

must be foregone for ever. From his early youth, he had been distinguished for a deep sense of piety, and in this perplexing dilemma, he resolved to set a day apart to endeavour by prayer to obtain direction from the Father of his spirit. For this holy purpose, he retired to a cave not far from Lanark, where, after pouring out his heart before the throne of grace, and petitioning for guidance and assistance from on high, he was led to infer that his lot was to preach Christ Jesus as he him crucified. Urged on by this animating persuasion, he, from this moment, determined to devote his whole heart and time to his advancement in theological learning. His father was too good to oppose this resolution, or rather, he took delight in cherishing it. The property just mentioned, was sold to Sir William Livingstone of Kilsyth; and having, after many years of inter-application, been authorised a probationer of the Scottish church, he preached his first sermon from his father's pulpit on the second day of January 1625.

fectured so soon as had been intended ; in consequence of which Livingstone was induced to accept a call to the parish of Torphichen.—The following statement, relative to this part of his life, contains biographical notices :

At that time, in Galloway," says he, " I got acquaintance with my Lord Kenmure and his re-
sident lady, and several worthy and experienced
ministers,† as Alexander Gordon of Earlston,
Alexander Gordon of Knockgray, Robert Gordon

Knockwath, as formerly mentioned, was not then a parish
in itself ; and the difficulty alluded to was the getting of
it joined, and a church built. " But thereafter," says
Livingstone, " the Lord provided a great deal better for
us for they got that worthy servant of Christ, Mr
James Rutherford, whose praise is in all the reformed
churches." Life, p. 10.

On his death bed Livingstone said, " the first acquaint-
ance I had was a christian acquaintance, as the tutor
James Cunningham, (William Cunningham), and my lady Ken-
mure who is the eldest acquaintance now alive I have in
Scotland." Life, p. 110.

dwelt.”*

This settlement at Torphichen, however, did not take place, being opposed by Spottiswood, on account of his non-conformity. This was the first of several other calls which about this time he received. He was in the mean time invited to Cumbernauld, the seat of the Earl of Wigton, with whom, with little intermission, he continued preaching frequently to the tenantry of that nobleman, till 1630, when, having resigned every hope of obtaining a settlement in Scotland, he was persuaded by the entreaty of some clerical friends and the kindness of Viscount Claniboy, to accept of the charge of Killinchie, a parish in the north of Ireland.† In this district there were at that time

* MS. Life of Livingstone, 10-11.—See also his “*Remarkable Observations upon the lives of the most eminent ministers and professors*,” where most of the persons mentioned in the text are commemorated.

† An interesting extract relative to his induction to the charge, may be found in the Appendix, Note X.

risonment, and in danger of his life, he was
pelled to flee for refuge to his native country,
at one time, along with his other persecuted
thren, had formed the resolution of crossing the
antic, and settling in America. The hand of Pro-
vidence, however, over-ruled this determination ;

Of Josiah Welch and Robert Blair, we have already spo-

John M'Lellan and Livingstone were married to sisters,
ren of Bartholomew Fleming, merchant in Edinburgh.
e was also nearly connected with them by his first wife,
rix Hamilton, of the house of Barduie.—Life of Li-
stone, p. 33.—For a curious account of Livingstone's
ship, see Appendix Note Y.

John M'Lellan was originally a school-master, and after-
s a minister, in the north of Ireland. He was, like Liv-
one and the other clergymen of that place, deposed and
mmunicated. He was removed to Kirkcudbright about
year 1638, where he continued until his death in 1650.
ngstone gives him a place in his " Remarkable Obser-
ns," (p. 154) ; his name is repeatedly mentioned in
ie's Letters (I. 197, 342, &c.) and many of his letters
been preserved in Wodrow's MSS.

Scotland, he experienced no obloquy or opposition. The more serious persons of his flock having on his arrival, requested liberty to attend family worship in his house, he offered to meet with them every morning in the church. They accordingly assembled daily; and after singing a few verses of a psalm, and reading a small portion of scripture, on which he spoke "only so long as a half hour glass run," he concluded the meeting with prayer.—He attended the celebrated assembly of Glasgow, which met soon after his induction at Stranraer, and concurred in all its proceedings. He was appointed by the presbytery, in 1640, chaplain to the Earl of Cassillis's regiment, and was present at the battle of Newburn, near Newcastle, and in consequence of an application to the assembly from the presbyterian inhabitants of the north of Ireland, he was appointed to go there three months every summer for five years previously to 1648, to animate and instruct

neighbouring ministers with whom I
ed most society, by whose counsell and
any I profited most, were my brother M^c-
n of Kirkcudbright; Mr Robert Hamilton
llintrae, and Mr George Hutcheson at Col-
ll; and in the presbytery of Stranraer, Mr
ander Turnbull at Kirkmaiden; Mr George
at Inch, and Mr John Dick at Glenluce;
in the presbytery of Wigton, Mr Andrew
her at Whythorn, and Mr John Park at
rum, who also succeeded at Stranraer; with
ese I have been at their communions, and
of them have been with me at the com-
on at Stranraer."†

Life of Livingstone, 57. Cook's History of the Church
tland, Vol. II. 522.—The dreadful massacre of the
Protestants took place in 1641, about two years be-
ivingstone visited them, by the direction of the ge-
sssembly.

Life of Livingstone, 31-2.

he had been present at many of the most important meetings of that court. His faithfulness, and talents for business, had thus an opportunity of being well-known and appreciated, and on the death of Charles I. he was sent to the Hague as one of the commissioners from parliament and church of Scotland, to treat with his son, (who had assumed the title of Charles I.) respecting his accession to the throne of his forefathers. This embassy terminated unsuccessfully ; and at the desire of the prince himself another deputation, of which Livingstone was a member, were, the following summer, despatched to Breda on the same important mission. Livingstone had the discernment to discover the vacillating and dissolute principles of Charles, and when, after much hesitation and delay, he agreed to accept the conditions offered him, and to subscribe the solemn league and covenant.

* “ The people of Stranraer,” says Livingstone, “ were very tractable and respectful,”—p. 49.

y despised and trampled under foot his solemn vows and engagements, but persecuted unto death all who supported those very principles, and that system of ecclesiastical polity, which the national league and covenant inculcated, and to which he had publickly sworn to adhere. History does not reveal to us a character more irreverent, more depraved, and more sanguinary, than Charles II. of England.

He now returned to Ancrum, and devoted himself to the performance of his sacred duties; which, however, were occasionally interrupted by the active part he took in the important transactions of his time. Of these transactions, however, we cannot at present give an account. The parties designated by the terms Resolutionists and Protesters, have already been mentioned. To the latter class Livingstone belonged.

A minute account of these two embassies may be found in the MS. Life of Livingstone.

Vide Life of Rutherford, in this work, p. 159.

the last sacrament he was doomed to die
at Ancrum, he took a public farewell of his
and friends, aware that the tie betwixt them
soon be broken.† Nor was he deceived.
He was summoned to appear on the 11th of De-
ber 1662, before the privy council at Edinbu-
He accordingly appeared; and because he w-
not promise to keep the anniversary of the d-
of Charles I. and take the oath of allegiance
the precise way it was dictated to him,‡ he

* Livingstone, though a Protester, was not quite sat-
isfied with the violence which that party exhibited. He de-
clined at length to attend their meetings. “I was not
satisfied,” says he, “that the Protesters kepted so
many meetings, so numerous, and of so long continuance, wh-
their thought made the division the wider.”

† The peroration of this discourse is appended to
“Life.”

‡ “I do acknowledge,” (says Livingstone in his an-
swer to the chancellor on this occasion,) “the king’s ma-
jesty (whose person and government I wish God to bless,)
the only lawful supreme magistrate of this, and all

ernment, and the inferior magistrates thereof, especially to the land of my nativity.”* The part of his sentence was not put in execution. In consequence of a petition to the council, was allowed to spend the short period before departure at Leith, whence having written a kind and affectionate letter to his flock at Ancrum,† he sailed, soon after the commencement of the subsequent year, for Rotterdam, and bade his native land farewell for ever! On his arrival at that city he found Mr M‘Ward, and other ex-

majesty’s dominions; and that his majesty is the supreme civil governor over all persons, and in all causes, as ecclesiastic as civil; but, for the oath as it stands, *in latinis*, I am not free to take it.”—Life of Livingstone, ut supra. An account of what passed on his examination before the council, is printed in Wodrow’s History of the Church, Vol. I. p. 144.

Livingstone’s Life, and Wodrow’s History, ut supra. This letter may be found in Wodrow’s History, Vol. Appendix, p. 71.—He petitioned leave to visit his wife and children at Ancrum before his departure; but this favour was denied him.

His sermons were at first carefully composed and committed to memory, but he afterwards delivered either from short notes, or merely from recollection in his mind the subject on which he made his discourse. His discussions, therefore, as he himself allows, were often necessarily disjointed and declamatory; but from the general simplicity and perspicuity of his style and arrangement, and from the earnestness and energy with which he spoke, he seems to have carried along with him irresistibly the hearts and understanding of his hearers. A sermon which, in his youth, he delivered in the parish of Shotts, occasioned, as he himself informs us, a change in the religious sentiments of about five hundred persons; double that number experienced a revolution in their principles on a similar occasion at Lurgan in the north of Ireland. "Perhaps," says Mr Wodrow, "few ministers since the Apostles' days were more remarkably countenanced by heaven in their work than Mr Livingstone."

* Wodrow's History of the Church, I. p. 143.

weak, yet, had I improved it, I might have
better use of it ; for after I came to the col-
I did, with no great difficulty, attain to
tolerable insight of the Hebrew and Chal-
and some also of the Syriack ; the Arabick
essay, but the vastness of it made me give
er. I got also so much of the French, the
n, and after that, of the Low Dutch, that I
I make use of several of their books—and of
Spanish and High Dutch, that I could make
of their bibles.” *

the erudition which he thus acquired he did
use by indolence, or employ in fanciful or
profitable speculation. The period between
banishment and his death he devoted to his
write object—the elucidation of the sacred
one ; of which he meant to publish an
on, containing the original Hebrew, and a
Latin translation, with various readings, ex-
tatory notes, and a reconciliation of passages

* Life of Livingstone, pp. 97-98.

divine.

In such high estimation was he held by his brethren, that he was repeatedly requested by the general assembly to compile a history of the church of Scotland from the famous era of the Reformation. With this request, from several circumstances, he did not find it convenient to comply; but he has left the manuscript account of his own life, written during his banishment, he has thrown a considerable light on the interesting transactions in which he himself had been engaged; and his "Remarkable Observations upon the Lives of the most eminent Ministers and Professors of the Church of Scotland," also in manuscript, has left us some important memorials of the distinguished contemporaries.

Such was John Livingstone; a man, who, though not the greatest, was undoubtedly one of the most and most useful characters which the seventeenth century produced.*

* Those who have not an opportunity of consulting the MS. Life of Livingstone, may find some notices of

ins of the times, and inveighing against the
ary measures of government, with the fol-
g expressions :

As for my own part, as a poor member of
hurch of Scotland, and an unworthy mini-
n it, I do this day call you, who are the
le of God, to witness that I humbly offer
issent to all acts which are, or shall be pass-
gainst the covenants, and work of reforma-
n Scotland ; and I protest that I am desirous
free of the guilt thereof, and pray that God
put it upon record in heaven."

ese words, which, in no inconsiderable de-
are excusable on account of the cruel and
on proceedings of Charles relative to the
yterian church, could not however be over-

odrow's History, Vol. I. p. 143-4-5.—in Crook-
s History of the Church, Vol. I. pp. 34. 36. 130.
402.—Cook's History of the Church, Vol. III.
xxii.—Biographia Scoticana, art. Livingstone.—And
llie's Letters and Journals, passim.

he knew from the beginning that his acquittal was hopeless; sentence of banishment was pronounced against him; and he retired with his family to Rotterdam, whither many of his persecuted countrymen had arrived before him, and where they were soon joined by Mr Livingston, whom we have so recently spoken of. Mr M'Ward was ere long appointed minister of the Scotch congregation of that place, and became eminently useful and respectable.—But the wrath of Charles was not yet extinguished. His malicious disposition made him feel unhappy in seeing Mr M'Ward, or any of the presbyterian principles, attain to honour and distinction even in foreign land; and, in 1676, he applied to the States-General to remove him, and others whom he specified, out of their provinces. The States did themselves honour by their refusal. The expatriated ministers had uniformly conducted themselves with propriety; they had exerted themselves strenuously to promote the religious and literary improvement of those among whom

h as a minister and scholar, was highly respect-
e. Mr Wodrow terms him " a person of great
nowledge, zeal, learning, and remarkable mi-
erial abilities." He is the author of several
ll treatises, and he wrote a history of the
rch of Scotland during his own times, which
left behind him in manuscript, and which it
o be regretted is now entirely lost.*

Wodrow's History of the Church, Vol. I. 78—84. 433.
he contents of this chapter, this short account of Mr
Vard was neglected to be announced.

—ejected—his farewell sermon—endures great
lamities—After his death his persecutors vent
fury on his body—His character—his gifts of
phesy explained.—Gabriel Semple of Kirkpa
Durham—is the first that keeps a conventicle-
venticles approved of—after many sufferings, su
the Revolution, and dies minister of Jedburgh.—
ander Smith of Colvend—his behaviour before the
Commission Court—banished to the Orkney Isla
his patience and fortitude admired.—Thomas Wy
Kirkcudbright—banished north of the Tay—then
fined to Lothian—disapproves of the indulgence.—
liam Erskine of Girthon—confined to Carspha
imprisoned—the unrelenting severity of the
council towards him.—The clergy were not the
sufferers—the whole inhabitants of Galloway,
animated by the same spirit, endured similar cala
—gratitude for the blessings they procured.

IN the latter part of the 17th century, Galla
produced none who, as scholars or authors
entitled to a high degree of celebrity. Th

em in time and through eternity. It is this
umstance to which I appeal as an apology
giving a few notices of the state of Galloway,
of the most eminent men that belonged to
uring the period that intervened between the
oration and the Revolution.

he limited nature of this work will not allow
o give any thing like a full account of the
of the church during the period of which
re treating. But we shall endeavour sum-
ly to mention the leading features of it. At
Restoration, prelacy was re-established ; but
ffer was made to the presbyterian clergy to
n their livings, provided they would ac-
wledge episcopal authority and receive epis-
l collation. This offer the great body of
n indignantly rejected. They were then
ived of their pastoral office ;—their churches
ared vacant ;—themselves ordered to remove
out the bounds of their respective presby-
s ;—and the people who, after this, attended
ministry, were denounced as disaffected and

...were supplied, to any vacant ones to which
might have access. The terms on which
indulgence was offered, though not very un-
and illiberal, were far from being unexcep-
able, particularly to that party of the cl-
already known to the reader by the nam-
Protesters, and now, or soon afterwards, di-
guished by the appellation of Whigs, Can-
nians, Mountain-men, or Society People—a
remarkable for the most unshrinking fort-
and enthusiastic piety, and who were
solved to adhere to the principles and p-
laid down by the assembly of Glasgow
1638, from which no degree of suffering
persecution had yet tempted them to sw-
For any of those obnoxious clergymen to
conventicles, to preach, or pray, or exp-
the scriptures publicly, was punished with
and confiscation of goods. Those also who
ed with them in the public worship of God,
subjected to the greatest penalties. Indul-

ed their cause—letters of intercommuning
issued against them: *—Thus forced to fore-
l the blessings of home and domestic com-
they were hunted and sought after as a
idge on the mountain ;—their lives, their li-
, their property, were vested by royal
s in the hands of a cruel and abandoned
rity ;—they may indeed be said to have li-
nder a continual sentence of death :—

“ every hour
They stood prepared to die—a people doomed
To death.”

Letters of intercommuning were one of the most sa-
nd brutal instruments of oppression recorded in his-

The object of these letters was, to prevent all inter-
between those to whom they were addressed, and
nearest friends. To harbour or conceal, or befriend
ho had been proscribed, was to partake of their guilt,
be liable to the same punishment. “ The father,”
Mr Laing, “ durst not receive his son, nor the wife
usband.”—Laing’s History of Scotland, Chap. vii.
x.

The Cameronians, it may here be remarked, are not entitled to the obloquy and the derision of which they have been made the objects. "Oppression," we are told, on unquestionable authority, "drives a wise man mad." And though some of their opinions, both political and ecclesiastical, are not always unexceptionable, though they exhibited a degree of prejudice and fanaticism on which we cannot bestow unqualified approbation, let us nevertheless speak of them tenderly and gratefully. Their errors originated chiefly in the dreadful circumstances in which they were placed; and the inextinguishable ardour of their piety, and their indomitable spirit of independence, to which, in no inconsiderable extent, we owe the triumph of the Presbyterian cause, have contributed to elevate the character of our country, and will ever furnish us with a noble example, to which we may appeal in the hour of trial and danger.

se names are still remembered in the parishes which they belonged, and have been, with much sympathy, commemorated by the amiable indefatigable Wodrow, a writer to whom the church owes the highest obligations.*

The authorities on which the following sketches are proposed, are, Wodrow's History of the Sufferings of the Church of Scotland ;—The Hind let loose ;—Naphthali, or the faithful contendings for the Church of Scotland ;—Cloud of witnesses ;—Lives of Cameron, Peden, &c. ;—Burnet's History of his own Times ;—Baillie's Letters and Journals ;—Manning's History of Scotland ;—Cook's History of the Church, &c. &c. ; but particularly Wodrow's History, first mentioned. Besides his printed history, this indefatigable person left many volumes of MSS. containing biographical sketches of the most eminent presbyterian ministers of the 18th century, and letters, memorials, &c. relating to them, and the history of the Church of Scotland, during that period. A great proportion of these MSS. may be found in the Advocates' Library, and the remainder in the library of the College of Glasgow. The name of Mr Wodrow is dear to every one that takes an interest in the

and principles entertained by our persecuting countrymen of that period. Our present account of him must necessarily be brief and uninviting. Peden was a native of the parish of Sorn, in Ayrshire, where some of his collateral descendants yet live, and after having gone through the usual course of academical study, was settled minister

of the history of our Church. His father was appointed, in 1661, by the synod of Glasgow and Ayr, teacher of divinity in the cause of the "necessity of training up a good many hopeful youths" for the ministry. This situation he held under the sanction of the synod, until 1692, when he was elected Professor of Divinity in the University of Glasgow. He died in 1708. His son, to whom this note more particularly relates, succeeded Mr Mathew Crawford as minister of Eastwood, presbytery of Paisley. He married Margaret Warner, daughter to the laird of Ardier, Ayrshire, and grand-daughter to the famous William Guthrie, minister of Fenwick. His history, which consists of two large volumes, was published in 1721. The time of his death have not learned.

patronage and episcopal jurisdiction. This condition, it is well known, the Scottish clergy, with almost no exception, did not hesitate to reject. Peden was at this time distinguished by great enthusiasm and devotedness of principle, by which his future life was characterised. On his departure, he preached a farewell sermon to his flock; who, during the delivery of it, were deeply affected; and when he told them they would see his face no more, were overwhelmed with the most poignant and irresistible grief. When the service was concluded, Peden, shutting the pulpit door, knocked three times on it with his bible, and exclaimed as often, "I arrest thee in my Master's name, that none ever enter thee, but such as come in by the door, as I have done." The singularity of this proceeding

* The Reverend Mr Gordon of Sorn, in the statistical account of his parish, makes a mistake of three years respecting the date of Peden's settlement in New-Luce. Stat. Acc. of Scotland, Vol. XX. p. 173.

proceed to state the utter groundlessness
so far as regards the subject of this brief m

After his ejection from New-Luce, he sk
about the most retired and remote parts o
country, being every moment in danger
life, and often eluding the search of his en
in the most unexpected and providential ma
In 1666, a proclamation was issued agains
because he continued, contrary to law, to
cise his sacred functions ; and having refus
obey a summons to appear before the
council, he was declared a rebel, and for
in life and fortune. This unwarrantable
tence, however, did not intimidate him.
became, if possible, more unwearied and
siastic in the discharge of what he reckone
duty. Every moment of his time was de
to the instruction and encouragement o
countrymen, among whom, in his wander
he happened to reside, and to the advance
of those tenets, both theological and pol
which he believed the word of God incul

years, which, along with several others, he
s condemned to be transported to Virginia, and
er again to return to his native land, under
n of death. But this sentence could not easi-
e put in execution. On their arrival at Lon-
n, the captain of the ship which was to convey
m to their place of destination, understanding
t they were grave and devout men, banished
conscience-sake, indignantly refused to tar-
n the honour of his profession, by lending his
in inflicting a punishment which he regard-
as equally unmerited and infamous. By this
ependent behaviour, which we have great
asure in recording, seconded by the kind in-
position of some powerful friends, who felt at-
hed to presbyterian principles, they were at
set at liberty, and, after some time, ventured
return to Scotland. "But though thus saved,"
s the Rev. Mr Gordon, "from transportation
a foreign land, Mr Peden was by no means
mitted to live in peace at home. He was an
ect of vengeance, and hunted about from
ce to place. He sometimes found a retreat

weeks, they carried it from the church-
Auchinleck, where it had been reposed,
village of Old Cumnock, and, as a mark
nominy, buried it at the foot of the ga
Nothing can be conceived more inhuman,
diabolical, than such a proceeding; it cons
one of the darkest stains on the history o
country; and it will ever be viewed with
unmingled feelings of contempt and exec
which it so emphatically merits.

“His sincere and fervent piety,” to us
words of the sensible writer last quoted—
zeal, constancy, and sufferings, in what w
nerally deemed the cause of truth and li
joined to a good deal of sagacity in formi
bable conjectures, and to something sente
in his manner and conversation, all conspi
gain him the reputation of a prophet—a d
tion which he enjoyed with several others
contemporaries and associates. But wh

* Statistical Account of Scotland, Vol. XX. p.

preparing the way for the establishment of our civil liberties by the Revolution, and in sustaining, at the expence of a thousand hardships and perils, our ecclesiastical constitution.”* To this character, so ably drawn by Mr Gordon nothing need be added. It contains a judicious account of the circumstances which obtained for him the credit of being possessed of miraculous gifts of the spirit,—an account which, with very little variation, is applicable to the case of a thousand individuals to whom a similar distinction has been paid. And with regard to the pamphlet said to contain the prophecies of Mr Peden, and published after his death, Wodrow has the following sensible and conclusive observations.

This singularly pious person has been very much abused since his death, by handing about the prophetic expressions said to have been uttered by him in the year 1684 or 1685, and the stating of a prophecy said to have been emitted by

* Statistical Account, ut supra.

rally impossible, and really useless. I shall
no reflections upon the many unintelligible
and sentences in this pretended prophecy.
year 1715 is now expired, without any pr
of those great things, palmed upon this
man, being accomplished. And by all the
of charity, I reckon myself obliged to tak
prophecy to have been most injuriously fat
upon Mr Peden.”*

GABRIEL SEMPLE, son to Sir Bryce Sem
Catrart, was minister of Kirkpatrick-Du
from which, having been ejected by the
Glasgow 1662, he withdrew to the house o
sack, in the neighbouring parish of Parton.
Semple regarding himself, though driven fro
church and congregation, as bound in dut

* Wodrow's History, II. 603.

† For an account of the sufferings of John Ne
Corsack, see App. Note 2. When at Corsack M
ple was joined by Mr John Welch of Irongray, v
placed in similar circumstances.

draw to the fields, to afford all who came an opportunity of joining in the solemn service. s, according to Wodrow, was the first field-eting or *conventicle* in Scotland; and similar their origin in every other district of the ntry. They were adopted from necessity, from choice; and though they were de-nced by the arbitrary government of that e as illegal and seditious, and though they have n branded by episcopalian writers with the st opprobrious epithets; yet let us not forget, t by means of them was the flame of civil and gious liberty fanned and kept alive during most cruel and bloody era of our history. If ancestors of the reign of Charles II. had in-riously submitted to the despotical measures of t tyrant, the noble struggles which had been de in the earlier parts of that century would e been completely lost, and all the privi-es and distinctions inherited from their fore-ers would have been forfeited for ever. Mr

sipated at Pentland in 1666, originated in
loway, and was abetted and promoted by
John Welch of Irongray and Mr Semple
Tarbolton, and at Lanark, Semple preached
to the rebel army, if so harsh a name may be
applied to men asserting their just rights and
leges, and whose notions respecting civil and
religious liberty have now obtained the sanction of
every enlightened politician. The result of the
rising is well known. The royal troops, under
General Dalziel, completely routed and dispersed
their opponents; Semple was immediately
declared a rebel, and letters of intercommunion
were issued against him. To avoid the hardships
and dangers to which he was thus exposed,
he fled to the north of England, where, for several
years, he successfully officiated as minister at
Ford. "The gospel," says he, "had extraordinary
success among the rude borderers." Having,
at a subsequent period, returned to his
native land, he was apprehended and lodged
close prisoner in the Canongate jail, but was

ose days, that the clerk of court, in reading
unwilling that the prisoner should escape,
polated several obnoxious passages. This
st proceeding having been detected and ex-
d by Semple, he was set at liberty. Nor did
gain put himself in the power of a court
h could allow or connive at such a dis-
eful practice; and when he was again sum-
ed to appear before them, he retired to Eng-
to elude their jurisdiction, where he re-
ed until the bloody times of which we treat
over. After the Revolution, he was set-
minister of Jedburgh, where he continued
e zealous and conscientious discharge of his
ed duties, until the year 1706, when he died
very venerable old age. He married a
hter of Sir Walter Riddel of Riddel, and
behind him several children.

ALEXANDER SMITH, minister of Colvend, was,
662, by the act formerly quoted, by which
ne faithful presbyterian clergymen were de-
d of their livings, ejected from his charge.

knew to whom he was speaking, "Yes, my Lord says he, "I speak to Mr James Sharp, once a low traveller with myself." * This reply

* Sharp, celebrated for his cruelty, and the manner of his death, was, at one time, a rigid presbyterian, and minister of Crail, in the presbytery of St Andrew's. On the Restoration, he was deputed by the presbyterians to go upon Charles, to inform him of the state of feeling in Scotland, and to use his endeavours to effect the establishment of presbyterianism as our national church. The trust reposed in him, he disgracefully betrayed, by representing the great body of his countrymen as favourably inclined to episcopalian principles; while, at the same time, he was deceiving his brethren, by assuring them that the cause was prospering, which, at that very moment, he was doing in his power to blast and destroy. Nor was this all. Having obtained the see of St Andrew's, as the reward of his treachery, he exerted all the power with which his emolument invested him, in persecuting unto death many amiable and faithful men whom he had so basely deceived and betrayed. And he has met with his reward. His death, though we cannot withhold all blame from the immediate authors of it, was worthy of his wicked life, and his

aperture connected with the street, he was
then relieved and comforted by the charity
and sympathy of the inhabitants of Edinburgh,
was removed to a different part of the prison ;
though he was seized with an alarming sickness
which threatened to prove mortal, they refused
his liberation, even for a few days ; and, at a sub-
sequent period, they banished him to the Shetland
islands. “ For four years,” says Wodrow, “ he
lived alone in a wild desolate island, in a very
miserable plight ; he had nothing but barley for
his bread, and his fuel to ready it was sea-tangle
and wrack, and had no more to preserve his mi-
serable life.” The place of his confinement was
afterwards changed from Shetland to North
Donaldshaw, one of the Orkney islands.

We cannot sufficiently admire the stern and
shrinking firmness displayed by Smith amid

ever be inseparably associated with all that is unprin-
ted and diabolical in human character.—Vide Introduc-
tion to Wodrow's History, and the authorities formerly
cited.

in every district of Europe. On the contrary, the barbarous and inclement abodes of the Orkney and Shetland islands, while they afforded a field for exertion and usefulness, had the effect only of undermining the constitution, of increasing the spirits, and of bringing to a premature grave the greater number of those who were transported to them. Mr Smith, by renouncing or dissembling his principles, might have purchased his liberty; but, like all the presbyterian clergy of that period, he was guided by the suggestions of reason, and the dictates of conscience, and, rather than forego these, he was prepared cheerfully to sacrifice his liberty and his life.

The name of Mr THOMAS WYLIE, minister of Kirkcudbright, must not be passed over in silence. Having, like his co-presbyters, refused to acknowledge the authority or purity of the episcopal church, he was visited with those hardships and punishments which, in the eyes of a wicked government, such sentiments deserved. He early foresaw the troubles to which his

sacred ordinance, more than one sabbath
e necessary to celebrate it,) he received in-
igence that all the members of the presby-
y to which he belonged, were to be summon-
to Edinburgh, for holding presbyterian meet-
s, and for retaining their livings, contrary to
; and though in three days afterwards, he
ned more particularly, that a party were des-
ched to apprehend himself, and four of his
thren;* and though he knew not the moment
y might arrive, yet he undauntedly deter-
ed to proceed, on the subsequent Sunday,
n the celebration of the sacrament. On the
uing Monday, he withdrew from Kirkcud-
ght, which he had scarcely left, when a party
oldiers arrived to apprehend him; and for a
siderable time, he found it necessary to lurk
the most remote and sequestered corners of
country. At length, without evidence against

The four ministers alluded to in the text were Adam
of Borgue, John MacMichan of Dalry, John Wilkie
wynholm, and Robert Fergusson of Buittle.

and welfare of the church and state. So
every compromise of his sentiments and duty
was prepared to maintain what he reckoned
cause of truth, through life and through
with incorruptible faithfulness.

In consequence of a petition presented
council, founded on the ill health of his
Wylie was allowed, in 1664, having given
bond for his good behaviour, to reside in Lon
on the condition, however, that he would
come without four miles of the metropolis.
obtained his liberty in 1669, when, from
and selfishness, the horrors of persecution
for a short time relaxed, and indulgence
sume their sacred profession was granted
most moderate and timid of the presby
clergy. This indulgence was, from the
ning, strongly disapproved of by Wylie,
sentiments on this subject, written in n
and manly language, and laid before g
ment in the form of a representation and s

es held out to those who accepted of it,* and use to which, in promoting the success and establishment of prelacy, it might be made subservient, coupled with the well-known duplicity and tergiversation of Charles, all combined in exposing against it the public odium, and of making those who had submitted to it the objects of unqualified censure and contempt. This feeling was only laudable. The history of the previous thirty years, or rather of the previous century, confirmed the propriety of it, and induced the people to regard, with the most scrutinizing jealousy, every enactment and every measure which had the most indirect tendency to affect the history of the presbyterian cause.

Mr Wylie, at a subsequent period, officiated for a short time as minister of Fenwick, in the

The ministers who accepted the indulgence, and yet did not take collation from the bishops, were allowed the manses and glebes ; while to those who would consent to recognise episcopal superiority, an offer was held out of the whole emoluments of their respective benefices.

At the Restoration, he was minister of Gillingham and having, in opposition to an order of council, continued in his parish, zealously discharged the sacred duties of his profession, he was commanded, by another act of council, to remove forthwith out of the bounds of the presbytery to exercise no part of his ministerial functions and to appear before the council in the end of the month of March. He accordingly withdrew beyond the limits of the presbytery; but he neither resigned his sacred office, nor obeyed the summons to appear before the council.—In 1672, many ejected clergymen, who had, for the last ten years, in defiance of the sufferings denounced against them, been keeping conventicles, or, in other words, had been instructing and animating the people, either in private houses, (for this was declared illegal, if any but the members of the family were present), or on the wild and barren mountains of our land, were sentenced to be confined within specified parishes,—allowed, however, to exercise their sacred profession within

tates, that "he had been now seven years
e prisoner in Blackness castle and other
es, and that merely for preaching the gospel,
e had received power from Christ ; and that
was now turned valetudinary, therefore crav-
the council's compassion." This petition,
ever, was not attended with any very favour-
effects. All the council, in their tender
cy, allow, was "permission to walk about the
le, to enjoy the benefit of free air ;" but even
favour, small as it undoubtedly was, was not
loyed ; for Erskine could not avail himself
t, without being attended by a "keeper."
ether Mr Erskine was liberated before the Re-
tion, I have not learned ; but he was then alive ;
can I find out that his subsequent history,
ne time of his death, is any where recorded.
uch is a short account of a few of the most
nent ministers connected with Galloway, du-
the awful period that intervened between
Restoration and the Revolution.—They are
probably either the most distinguished, the

of God gladly, and who laboured to maintain purity and independence of the presbytery church, endured the same fate. The whole habitants of Galloway, including those of highest rank, and greatest influence, being animated by the same spirit, shewed an unshaken determination to adhere to the religious trines and ecclesiastical polity introduced and established by their forefathers, and which they regarded as inculcated in the volume of inspiration. They were willing to spend and to be spent in the cause of the truth. Neither the torture nor stake could bend their intrepid disposition. They overlooked every bodily suffering, every worldly consideration, in the noble struggle. At the proudest moment they experienced was when their lives were offered up as a sacrifice to the cause of God and his Gospel. They shone by their inflexible patience and fortitude, and every man, even in the lowest ranks of life, has re-

* Appendix, Note Z.

entiment we have already stated ; and it cannot
be too emphatically repeated and enforced.—Our
Church, through them, has not only been purified
from errors in doctrine, and from superstitious ob-
servances, but the open profession of our faith is
now at the same time safe and honourable,—the
spirit of Christian toleration and charity is extend-
ed to every class and sect of believers among us,—
the humblest in our land is allowed to worship the
God of his fathers, according to his conscience,
without any to make him afraid. How much,
then, do we owe to the memory of our forefa-
thers,—of men, who, in times of corruption and
despotism, asserted and established their civil
rights and religious liberty.

What though the sceptic's scorn hath dared to soil
The record of their fame ! What though the men
Of worldly minds have dared to stigmatize
The sister-cause, Religion and the Law
With Superstition's name ! Yet, yet, their deeds,
Their constancy in torture and in death, —
These on tradition's tongue shall live, these shall
On history's honest page be pictured bright
To latest times.

written by Trenchard and Gordon, considered, demned—Gordon's candour and principles called in question—his translation of Tacitus—his death—humorous works.

OF THOMAS GORDON, an eminent and powerful writer, we can, at this distance, give but a meagre account. The date of his birth is unknown; even the place of his birth has been disputed; and no regular or full account of his life has yet been given to the world. In the Biographical Dictionary, edited by Mr. Chambers, where only one page is devoted to him, he is termed a native of Kirkcudbright; while the parishes of Balmaclellan and Kells have both claimed the honour of giving him birth. The latter of these parishes, however, is now generally regarded as possessing the justest claim. His father, the representative of an ancient family, descended from the Gordons of K.

* Stat. Account of these parishes.

the times of James VI. and his successor, was
the friend of Rutherford and Livingstone; the
former of whom was his correspondent, while
the latter honours him with a place among "the
eminent ministers and professors in the church
of Scotland," whose names he has so affection-
ately recorded and embalmed.

It has been asserted, that he obtained an aca-
demic education; but the university in which
he studied has not been mentioned. He after-
wards removed to London, where he at first sup-
ported himself as a teacher of languages, and
afterwards as an author by profession. He first
distinguished himself in the Bangorian contro-
versy, by two pamphlets written in defence of
Benjamin Hoadly, who wished to make some
innovations on the constitution of the English
church, or rather to reduce it to the principles
which it was founded by the wisdom of the
early reformers. Of these treatises, I need not
presently speak, as the substance of them was
incorporated in subsequent publications of the

Gordon's own account of the matter at which, however, contains some interesting
ces, does not corroborate it. "From a p
stranger to him," says Gordon, "and without
other recommendation than a casual coffee-
acquaintance, and his own good opinion, he
me into his favour and care, and into as high
degree of intimacy as ever was shown by
man to another. This was the more remarkable
and did me the greater honour, for that he
naturally as shy in making friendships, as he
eminently constant to those which he had
dy made." *—Whether the words, "his own
opinion," refer to Trenchard's approbation
Gordon's treatises, cannot now be determined.

The name of Mr Trenchard is not yet e
ly forgotten. Descended of a family that
been settled in England since the time of Wi
the Conqueror, he was born in the year 1
he was meant at first for the profession of

* Gordon's preface to "Cato's Letters," 30, 31.

Gordon, and of which we shall immediately treat, he was the author of various other productions, which had their day of celebrity, but are now seldom perused. For some time, he had a seat in parliament, as member for Taunton in Somerset; and after an eminent career, he died in 1723. He was married, but had no children.—“His failings,” says Gordon, “were small; his talents were extraordinary; his probity equal; and he was one of the worthiest, one of the ablest, one of the most useful men that ever any country was blessed withal.”

The memories of Trenchard and Gordon are inseparably connected. If Mr Gordon, as has been asserted, was first employed by Trenchard as an amanuensis, their connection soon became more close and interesting. Being men of congeniality of principles and pursuits, they soon became partners as authors, and their most celebrated works were produced by the joint efforts of both. Their first publication was entitled the “Independent Whig,”—a work which came out

volumes, containing 625 duodecimo pages.
It is a fortunate circumstance that this
now known only by name : for it is disfigured
sentiments which are deserving of bitter
qualified execration. It was more im-
directed against the hierarchy of the Church
England ; but it was also meant, or at least
a direct tendency, not only to under-
mine the very foundation of a national religion, under
the existing circumstances, and to bring the sacred principles
into contempt, but to propagate a system of
doctrines totally incompatible with those in-
scribed in the volume of inspiration. The sacerdotalism
according to this book, is not only not
approved or recommended in scripture, but is
unnecessary, absurd and dangerous ; ministers of the
gospel have ever been the promoters of
superstition, delusion and ignorance, and dis-
tinguished by a degree of arrogance, immorality
and thirst after secular power, that have
made them equally destructive of the public and
welfare of a nation. “ One drop of pri-

; they travelled from city to city, leaving
e already converted to worship God *after*
own way; and they planted a *hierarchy* in no
of the world. In addition to these irrefra-
e positions, our authors attempt to prove,
a minister of the gospel is inherently, and
in his very office, an ignorant, prejudiced, and
rupt person, and that he converts all who are
nfortunate as come within his influence, "in-
diots or lunatics; and every virtue or good
ity of the mind into nonsense or roguery."—
v admirably satisfactory and ingenious the na-
of this reasoning must be, every reader is
ciently qualified to appreciate.

he only way of obviating the mischievous
cts which such a work is calculated to pro-
e, is to allow it to pass unnoticed, and un-
radicted. This wise plan, however, was
rigidly adhered to in the instance before

The bishop of Sodor and Man issued an act
nst the Independent Whig, and even applied
ething like violence to prevent its being pe-

pel, indeed, will have free course, and be g
ed in opposition to every attempt made to
or overthrow it.

Before the Independent Whig was concl
a similar work was begun by the same au
under the name of "Cato's Letters." It
weekly publication, like its predecessor, an
not terminated until the month of July
The object of this work is nearly the same
that of the Independent Whig,—with this
ence, that its theological and ecclesiastic
cussions are much blended with political d
sitions. It was indeed directed particularly a
the South Sea Scheme, a nefarious and de
tive imposition, the knavery and absur
which our authors had the merit of detectin
exposing, at a time when almost the who
tion were intoxicated with the golden drea
wealth and independence, which it artfully
rished, and by which so many were ruine
betrayed.

Notwithstanding the insuperable objection

of candour and disinterestedness worthy
better cause. Had the minds of their
s not been perverted ; and had their ta-
been directed in a proper channel, they
have added something considerable to our
of useful knowledge, and been beneficial
ers of a community which they endeavour-
njure and deceive.

e every person who, in any way, attempts
erminate the interests and welfare of society,
n and Trenchard laid claims to great be-
nce and purity of intention. According
r own statement, they formed the only two
atriotic and independent men of the age in
they lived. "As these letters," says Gordon
reface, already quoted, "were the work of
ion, or cabal, nor calculated for any lucra-
ambitious ends, or to serve the purposes
party whatsoever, but attacked falsehood
shonesty in all shapes and parties, without
izing with any, but doing justice to all,
the weakest and most unfashionable, and

history, indeed, disproves every word that we have just quoted. Erroneous opinions often attach to the most worthy and the most learned, and call forth our regret, but not our censure. But what apology can be offered for that man, whose principles are determined by his interests, and who at one time advocates a cause, which at another, because it has fallen into disgrace, he labours as strenuously to blacken and expose. This was emphatically the case with Gordon. In the reign of Queen Anne, he was employed by the Earl of Oxford; but no sooner had that statesman, and the party whom he headed, lost their influence, than Gordon prostituted his talents and his principles, by promoting, for hire, the interests of Sir Robert Walpole, and the measures of his administration. Nothing can be conceived more uncandid and unmanly than such conduct.—But let us not be too severe. The complexion of the times in which he lived, may, with some, account for his change of party. The rebellion of 1715 originated with the Tories, in who

eatened; and every friend to his country
himself to strengthen the hands of that
whose principles the councils of the na-
now directed. Whether, in such circum-
Gordon's conduct may be accounted for,
deeply impeaching his integrity, it would
be a easy matter to ascertain. His honesty, I
, however, was not always so scrupulously
to entitle him to the full benefit of the plea
the foregoing circumstances are calculated

the works of which we have been speak-
not the only ones to which Gordon owes

He is now probably better known as the
of Tacitus and Sallust, than in any other

His other writings have nearly sunk to
of neglect and forgetfulness, to which
ultimately be consigned; while his trans-
e still enjoying that share of celebrity to
orks of their kind are entitled. Before the
Gordon, England had produced two trans-
of Tacitus: the first by Greenway and Sir

vertheless a work of no inconsiderable degree of merit. Mr Gordon probably understood his author better than any who have presented him to the world in an English dress ; and the only objection that has been made to his work, even by Murphy himself, is, that he foolishly attempted to accommodate the English language to the elliptical and epigrammic style of the Roman historian. This is really the case in a most lamentable degree. His sentences are the most abrupt, affected, and unharmonious that can well be imagined. To this production he prefixed several discourses, comprehending a vast variety of discussions, political, critical, moral—and he could not resist the temptation which such an opportunity afforded him, of again favouring the world with his notions respecting religion and ecclesiastical polity.

* Murphy's Essay on the life and genius of Tacitus, p 85, prefixed to the translation.

or his right pieces were published at
his death; the one termed "A Cordial for
Spirits;" and the other "The Pillars of
craft and Orthodoxy shaken." These works
are not seen, but all concur in representing
as conferring no honour on the memory of
author.

Dr William Jameson—educated at Glasgow—minister of Rerwick—labours to remove the prejudices of his flock—not forgetful of his more sacred duties—his death—his work on Harmony and Virtue considered—his theological attainments.—Account of Dr Garthshore of Kirkcudbright, and his son, an eminent physician in London.

DR WILLIAM JAMESON, who was for nearly sixty years minister of Rerwick, is the next person that claims attention. For the materials of which this sketch is composed, I am indebted to a kind communication from the Rev. James Thomson, the present respectable and venerable clergyman of that parish, who long knew Dr Jameson, and who, when that worthy person was unable, from age, for the punctual discharge of his sacred duties, was, through his influence, ordained his assistant and successor in the charge of Rerwick.

The subject of this narrative, who was a native of the northern district of Ayrshire, and

ur and originality of mind, and for ardour
prosecution of his enquiries, has seldom
excelled.* The praelections of this emi-
nacher could not be attended without the
of his hearers being fired with something
zeal and enthusiasm by which he was
inspired. This, it is not improbable, was
e with Dr Jameson, who early shewed a
r ethical and metaphysical enquiries, and
work "On Virtue and Harmony," of
ve shall soon proceed to speak, affords a
able specimen of the eminence in these
to which he attained.

at way Dr Jameson first became known
oway, I have not learned, but by the una-
choice of the people, he was, in 1731,

Hutcheson was elected professor of moral philoso-
e University of Glasgow in 1729, and, if I con-
right, Dr Jameson did not finish his studies until
quent year.

wary minister would soon have had occasion to repent of his rashness and inconsiderateness ; for he would immediately have been neglected and de-

* It is a curious fact that the parish of Rerwick has not experienced a vacancy since the Revolution, each successive clergyman having been appointed helper and successor to his predecessor ; and Mr Thomson is but the third minister of this place since the era just mentioned. The longevity of clergymen has often been remarked. The Rev. Alexander Macgowan, the venerable and learned minister of Dalry, is only the third incumbent of that place since the Revolution. And since 1643, when Mr James Bell was ordained minister of Kirkcolm, the Rev. William Rose, the present respectable incumbent, not yet advanced in years, is only the fourth in succession.

Mr Telfer, Dr Jameson's predecessor, was not above the superstitions of his age. He published a pamphlet, containing evidence that an apparition had been seen in the parish. He seems to think he had established the fact ; and he is thence inclined to infer the entity of hobgoblins and supernatural appearances. This pamphlet I have seen, but have not now beside me.

ugh life and through death, with unshaken
city. The inhabitants of the parish in ques-
tion, in a former age, had had their share of per-
tion and suffering ;—and it would not have
been amiable or interesting, if their successors in
subsequent generation had discarded or for-
gotten those tenets and sentiments which their
ancestors had struggled nobly to maintain, and
with which they had identified with their dearest
rights and privileges.

These sentiments, however, Dr Jameson exerted
himself successfully to obviate and under-
mine. This he effected chiefly by means of pa-
rtial examinations ; for the people consider-
ed the places where they assembled on these oc-
casions as less sacred than the church, listened
to arguments and discussions, which they would
never have allowed in the house of prayer. Whe-

Dr Jameson was acting laudably in thus stren-
uously resisting the principles, or, it may be,
prejudices of his people, I shall leave to
others more competent to determine. Similar,

lower ranks of society, because they regarded the hilarity which it never failed to produce, as inconsistent with that decorum and sober-mindedness essential to piety, and as peculiarly subversive of the morals and principles of the young and the giddy. They considered it as a species of enjoyment particularly offensive to clergymen; and if, in the parish of which we are speaking, they did ever venture to indulge in it, (a thing which seldom happened, and that only on marriage occasions), they placed a person to watch the approach of the minister, that, before his arrival, they might hush all to silence, and conceal from him the mode, so culpable in their eyes, in which they had been passing their time.--Dr Jameson, having obtained knowledge of this, did all in his power to remove it. He not only attempted to convince them of the innocence and advantage of this relaxation, but absolutely refused to attend any marriage, where a large company were to be assembled, unless it were allowed and encouraged. This object, so reasonable and so

from those habits of intemperance, which, the want of any other species of amusement, then so prevalent, and which it was of the best consequence to counteract.

At amid all these attempts to remove the prejudices and narrow-mindedness of his people, he neglected the more important objects for which he was stationed among them. Even in the hour of merriment and enjoyment, he lost no opportunity of communicating moral and religious instruction, and has often been known to terminate an easy and cheerful conversation, by an unexpected serious remark or inference, as to leave in the mind an indelible impression;—especially if any instances of profaneness or irreligion were observed in his presence,—if these could occur in the presence of a man so dignified and so judicious,—he possessed a peculiar felicity in checking and exposing them.* He entertained a very

This he did," says Mr Thomson, "in the midst of kindness and good wishes, that he often gained friends, but thereby procured an enemy."

spicuous as ever.

————— “ Though old, he still retained
His manly sense, and energy of mind ;
Virtuous and wise he was, but not severe ;
He still remember'd that he once was young ;
His easy presence check'd no decent joy.
Him even the dissolute admired, for he
A graceful freedom, when he pleas'd, put on,
And, laughing, could instruct.”

“ As a minister,” says Mr Thomson, “ he v
highly respectable. His sermons were both
tional and pathetic, exhibiting a deep tinge
that fervent and genuine piety which ran in
riably through his life and conversation. In c
charging the duty of parochial examination,
excelled most men. So studiously did he av
putting any one to the blush, and in such a cl
and satisfactory manner did he explain the ch
tian system, that several of his people follow
him from one diet to another over the paris

... could induce him to sacrifice. Ac-
tually, when the living of Kirkcudbright, a
more lucrative and eminent than that of
k, was offered him by the Earl of Selkirk,
characterised him as the most polite and ac-
complished clergyman in the south of Scotland,
not for a moment hesitate to decline the
offer. The interesting sympathy that sub-
sisted between pastor and people was, in his case,
at the time we are speaking, enhanced and en-
riched by a residence among them of the pro-
per period of thirty years.

He married Miss Marion Cunningham, a de-
scendant of the honourable family of Caprington,
who predeceased him, and left behind her two
daughters, in the house of one of whom, resident
in the neighbouring parish, he breathed his last, on
the 10th of March 1790, at the venerable age of 86.
Jameson was distinguished by talents of
uncommon kind. His mind, naturally strong
and vigorous, was cultivated and improved by in-
dustry and meditation. With the classical

cultivated in this country : and when, with extremely few exceptions, no metaphysical work had issued from our northern press ; and had its author held a place in any of our literary establishments, it would have gained him no inconsiderable degree of celebrity. For, while it exhibits many undoubted marks of erudition, and of a strong masculine understanding, it is at the same time remarkable for the felicity with which it analyses every complex feeling and emotion, and ascertains the source, the motive, and tendency of all our actions and sympathies. The great object of the treatise is to shew, that moral virtue is a uniform and immutable principle,—that it is determined by the natural course and consequences of things—that to act according to nature or to those unchangeable laws established by the God of nature, and to be virtuous, is one and the same thing. “ We flatter ourselves,” says the author, “ that we have brought our enquiry to the following conclusion:—That the complete idea of

to man by his own nature, and by the na-
ture of the universe."

In his work, it must however be confessed,
there is some objectionable and extraneous mat-
ter. It is not unfrequently verbose and prolix,—
upon the whole, considering the time in
which it appeared, and the learning and acute-
ness by which it is really characterized, it is en-
titled to a higher share of distinction than the
author has been pleased to award it.

His knowledge and attainments as a theologian
are also highly respectable. "So thorough a
knowledge," says Mr Thomson, "was he reckoned
in the Deistical controversy,"—at that time car-
ried on with much keenness and asperity,—"that
his brethren always applied to him when any
difficulty occurred to them on that subject;" and
he composed a treatise on the evidences of
Christianity, which, however, he had the can-
dour and judgment not to publish, as the subject
had been often so ably discussed, and as he was

of the resignation of Mr Thomas Hay, and Garthshore, then on a visit to his relation, Colonel Maxwell of Cardoness, having preached to the people, and proved acceptable, was called to the charge, to which he was inducted in 17

The law establishing patronage was passed years previously to his settlement; but it is believed that, while the patron must have sanctioned the measure, he was in the first instance elected by the unanimous voice of the people. After an incumbency of seven years, he was translated to Kirkcudbright, where he continued till his death, which took place in 1760, at an advanced age of seventy-two.

He was married to Barbara, daughter to John Gordon of Garrerie, who survived her husband many years; and left behind him at least three children, a son, of whom we shall soon speak, and two daughters, one married to Michael Gordon of Largs, and the other to the Rev. William

ed of a superior share of talents and eru-
he was better known as a patron of learn-
d learned men than as a scholar himself.
tation of the late Sir Joseph Banks, who
eekly entertainments to the literati of the
olis, Dr Garthshore had a public breakfast
Wednesday, which was always fully at-
, and not unfrequently honoured with the
ce of some of the most illustrious men of
eriod. But his patronage of literature
t the only prominent feature of his cha-
He was also distinguished for piety, for
sity, and the most active beneficence.
whatever were his endowments or condi-
ver applied to him for relief in vain. He
n known to give away, in the course of a
sum amounting to nearly two thousand
, in acts of benevolence and charity. Af-
fe of high professional respectability, and
ost amiable and exemplary private deport-

but it is in no inconsiderable degree remarkable
for research and extent of information. *

He married Miss M'Guffog, heiress of Rubery
by whom he had an only son, William,
was educated at Oxford, and afterwards made
the tour of Europe, as tutor to the late Duke
Buccleugh, when Earl of Dalkeith. He obtained,
on his return, a seat in the House of Commons,
and was soon afterwards promoted to an
eminent situation in the Treasury office.
He was a young man of the most promising talents,
and would undoubtedly have attained to distinction,
had his valuable life been prolonged.
At an early age, he fell a victim to the
incurable sensibility. His wife, a lady of family
and fortune, having died in child-bed, this
dispensation had such an overwhelming

* It is termed "A Remarkable Case of Numerous
Births, with Observations, by M. Garthshore, M.D. F.R.S.
and A. S. in a Letter to Sir Joseph Banks, Bart." *Philosophical
Transactions*, Vol. LXXVII. p. 344.

many of the facts mentioned in the foregoing sketch
from the inscription on the Rev. Dr Garthshore's
the church-yard of Kirkcudbright ; some of them
the Appendix of a Sermon, (which, however, I
now beside me,) preached after the funeral of Dr
re of London, by the Rev. George Greig ; while,
most interesting of them, I am indebted to a polite
cation from my early patron, and much esteemed
my friend, the Rev. Thomas Brown, minister of

John Lowe—the hardships of his youth—goes to college—his pursuits—tutor in the family of Airds—his poetical effusions—emigrates to America—settles at Fredericksburgh—forgets his first love in his native land—makes an unfortunate marriage—the consequences of it—his death—and character.

JOHN LOWE, * author of the exquisite poem of Mary's Dream, was born at Kenmure, parish of Kells, in the year 1750. His father was gardener to the honourable Mr Gordon of Kenmure, son to that infatuated nobleman, who, in the rebellion of 1715, forfeited his life in the cause of the

* The only account of Lowe, previously given to the world, may be seen in Cromek's remains of Nithsdale and Galloway, Song, p. 342. It is from the elegant pen of the Rev. William Gillespie of Kells, a gentleman of congeniality of mind; the perusal of whose affecting and valuable narrative is warmly recommended to any who may yet be unacquainted with it. It is to be regretted that it has been buried in Cromek's "Remains," a work which but for it, is distinguished by no merit.

Galloway, and father to the celebrated his-
tory of whom we shall immediately proceed to

It genius cannot remain long concealed. Its
force and inherent energy and aspirings, no cir-
cumstances, however disastrous, can subdue or
dilute. Like hope, it will continue not only
to resist, but to smile, though all the world should
combine for its destruction. This was
expressed in an emphatic manner, with the subject
of his brief memoir. His inglorious employ-
ment, instead of quenching the native vigour of
his faculties, constituted the very thing that
kindled it and brought it into action. The scanty
means with which his labour supplied him, and
in which he improved by employing his evenings in
playing church-music, a species of accomplish-
ment in which he was allowed to excel, he de-
voted to the promotion of his own improvement
and education. And having at length become
sufficiently qualified to enter upon an academical
course, and having obtained the patronage of

interesting and valuable. Without it, intellectual history cannot be satisfactorily traced or understood. In the simple statement which Burns gives of the authors, which in his youth he perused, and the sentiments they excited, there is more real history—more developement of character, than, without such intelligence, could be conveyed in the most copious and elaborate treatises. It is this which stamps individuality on the character, and separates him from all the common beings with whom he might otherwise be blended. The department of poetry, however, seems to have been that cultivated by MacLowe, and to which the natural bent of his genius irresistibly inclined him. The following letter (written from college) discloses a mind delicately alive to one of the most striking features of nature, and imbued with the finest sensibilities.

“ We have had a long and severe winter here but now we have a very agreeable spring—the time of the signing of birds is come, and the song of joy is already heard in our land. How sweet

len, and dreadful whirlwinds roar amid
frozen mountains, to the banks of the Nile,
where a lasting verdure clothes the fertile plains,
where wintry blasts, and the storms of dark De-
cember are never known. Pardon a comparison
old—but I am enraptured with the agreeable
age.” * * * *

At the most important event of Lowe's life
his introduction, in the capacity of tutor, to
the family of Mr M'Ghie of Airds. The house
Airds stands on one of the most sweet and
spots that can well be imagined. Situated
on the declivity of a hill, which rises to a con-
siderable height, and which is washed on oppo-
sides by the Dee and Ken, two picturesque
streams, whose streams unite at its foot, it is em-
bellished with tall and venerable trees, and com-
mands a magnificent and extensive view of a
beautiful and varied landscape. The hand of
man has shut it out from almost all communi-
cation with the world ;—it seems intended as the
retreat or dwelling of a poet ; for the inhabitant

with melancholy pleasure, when he was far removed from them. "The beautiful banks of the river Rappehanock," says he, in a letter to a friend, "where the town in which I now reside is situated, with all their luxuriance and fragrance have never to me had charms equal to smooth Ken, or murmuring Dee." "Thou wood of Airds! balmy retreat of peace, innocence, harmony and love, with what raptures do I still reflect on thee!"

Delightfully as his time must have passed in the society of the amiable family with whom he dwelt, he devoted his vacant hours to the contemplation of the beauties of external nature and to the cultivation of those poetical talents with which he must have felt endowed. And to derive his happiness more directly from his own mind, he used to retire to an elevated cliff in a sequestered part of the wood, with which the house of Airds was surrounded, "to view the beauties of the rising day," and to hold sweet converse with the genii of the mountains and the streams

ions of pride and regret by all who feel any
pathy in the fate of genius, or who possess
claims to kindred endowments.*

was on this spot that he composed those ver-
hat have conferred immortality on his name.

Lowe's Seat owes little to the taste of the proprietors
succeeded Mr M'Ghie. "When were you at Airds,"
he poet, in a letter written many years after he had
s native shore; "and does my arbour still remain, or
e no vestige of my favourite walk?" By the stern
ate of a late proprietor it was completely demolished;—
gracefully has it been neglected, that the present writer
not, without some difficulty, ascertain from the inha-
s of the very neighbourhood, the place where it once
; and it would now indeed have been entirely un-
n but by name, had it not been for the taste of Mr
way, the late gardener at Airds, who surrounded the
l spot with a hedge of thorn, blended with evergreens,
who thus contributed, not a little, to preserve a place
is every day becoming more interesting, and which
s did not hesitate to denominate classic ground.

been promised in marriage to a gentleman of the name of Alexander Miller, who, at the time which we are speaking, was drowned at sea. The impression which such an event must, in any case, have made upon the mind of a poet, was, in the instance before us, rendered deeper, from the circumstance that the sister of "Mary" had inspired Mr. Lowe with feelings of the tenderest nature. The subject, therefore, was one which could not fail to call forth all the emotions and energy with which he was endowed. And, accordingly, the poem is regarded as one of the happiest efforts of genius in the class to which it belongs. There is a simplicity, a pathos, and sublimity about it, to which it is doubtful if the Scottish language can produce a parallel.

The views of Mr. Lowe were directed towards the national church, and he had actually commenced at college the study of theology. But the happiest period of his life—"the sabbath of his days," was past. Aware that he could not

st smiling prospects ; and though he flat-
himself that he might be capable of being
seful to his aged mother in the New World
home ; yet America, which has never yet
propitious soil for producing, or for che-
genius, soon proved the grave of all his
and yielded to him nothing but disappoint-
and distress. The family to whom he went,
ot to have shewn him any uncommon or
kindness or patronage ; on his parting
em, he established an academy in Fre-
burgh, a town situated on the river Rap-
ck, Virginia ; and, at a subsequent period,
a minister of the episcopal church of
ce,* and was, for a while, prosperous, re-

re, from this circumstance, must not be understood
y abandoning that church, in the principles of which
een educated. “ At this time,” says a competent
Scotchmen, almost the only clergymen in Virginia,
odelled the worship of the two churches, (Presby-
Episcopalian), that he would have been very nice

with the tenderest passion. His addresses were not unwelcome ; and before he left his native shore, they had pledged their mutual vows of inviolable faithfulness and attachment, until fate should smile upon their re-union. In such interesting circumstances, he bid her farewell, and two years after they parted, he renewed his vows in a poem, addressed to her, with whom, at that time, he associated all the happiness which in this world, he hoped to enjoy.

“ What hindered me, when first thy fondest slave,
My hand to give thee—as my heart I gave ?

indeed of either church, who would not have gone into the pulpit.” MS. Life of the late Robert Couper, M. D. kindly communicated to me by my very accomplished friend John Black, Esq. Wigton. Dr Couper, himself a poet and an author of various works, left Virginia in 1776, a short time only before the period spoken of in the text. Dr Couper was born in Balsier, parish of Sorbie, and died at Wigton in January or February, 1818.

have believed: for the melancholy truth
soon became enamoured of a beautiful
nian lady, and forgot his first love on
banks of the Ken. This lady, however,
fied him by a refusal; but her sister having
ssed a violent attachment to him, he con-
d to be united to her from no loftier feeling
“a sentiment of gratitude.” This impru-
step was the source of all the miseries with
his subsequent life was embittered. The
n, to whom he thus gave the hand which,
e of the most solemn of all engagements,
d promised to another, was distinguished
ery abandoned and repulsive quality. Her
lity to him drove him to distraction and
ir. Recourse was had to the bottle to ob-
those awful feelings with which he was
whelmed; and intemperance and anguish
ined, undermined a constitution naturally
and brought him to an untimely grave.
e circumstances of his death must not be
d over in silence. “Perceiving” says his

enjoyed some hours of that vivacity which
peculiar to him. But this was but the last
gleams of a setting sun; for, on the third
after his arrival at the house of his friend,
breathed his last. He now lies buried in
Fredericksburgh, Virginia, under the shade
two palm trees, but not a stone is there on which
to write 'Mary, weep no more for me.'—
died in 1789, in the 48th year of his age.

The fate of Mr Lowe furnishes to us an
expressive lesson. His infidelity to the object
his earliest affection, tarnished a character ot
wise respectable; and, in the eyes of all good m
will ever constitute a deep stain on his mem
A person who, from almost any circumstan
violates a promise so interesting and so sacre
that to which I allude, and wantonly tampers w
the finest feelings of an innocent and unsuspec
female, would not hesitate to commit any cri
how enormous soever, if the terrors of the
were not interposed to deter him. This langua
however, may be regarded as too severe:
woman is the most defenceless of all characte

ness of both parties ; but in the present result was more favourable. The lady was happily married to a respectable man in her native county ; but, by an active justice, it was to Lowe the source of which, to a delicate and sensitive mind, was most intolerable and awful.

His character, however, with the exception of the one we have just spoken, and the ills to which it was exposed, was extremely interesting and amiable. He was possessed of that high spirit of independence, which is uniformly the offspring of genius, and from which, in no case, can we withhold admiration. His affections were warm and susceptible ; his manners unreserved and open ; his conversation was distinguished for its wit and playfulness. Of music his knowledge was considerable ; he had a fine voice, and sang mightfully :—and these insinuating qualities, united to a handsome and dignified appearance, made him a favourite wherever he was known.

His figure, which was rather above the middle

them. "As a poet," says Mr Gillespie, "he unquestionably possessed that *vivida vis animi*—that liveliness of the imagination,—that sensibility of the heart, which are the inseparable concomitants of poetical genius, or rather, which conspire to form it." Only one of his productions, however, has been offered to the public, and his other pieces are fast dying away on the lips of tradition. The "Morning Poem," composed while the author resided at Airds, is still preserved in his own hand-writing, and abounds, I believe, with much beautiful and powerful description ; * and "Lowe's Lines," addressed by our poet from Virginia, to the amiable lady, who should afterwards have been his wife, has been characterised by Mr Gillespie, as "manifesting at once the tenderness of the lover, and the imagination of the poet." These productions are worthier of a happier destiny than has been as-

* Mr Gillespie has in his possession a copy of the poem in question, in the autograph of Mr Lowe.

"Mary's Dream,"—a song to which Lowe
all his fame, we have already spoken. A
of this song is given by Mr Cromek in
Scottish dialect, which he regards as the
the and original form. This opinion is to-
false. The Scottish version was never heard
it appeared in Cromek's work, and it is
known that it was the composition of a bard
ive, and was dishonourably given by him
mek as genuine, who thus unwittingly pub-
it as the production of Mr Lowe. Such
ct cannot be too severely execrated and ex-
—Cromek's work, which, however, is not
of much interesting matter, is character-
either by research, judgment, or discrimi-
One third of the pieces it contains bears
the most remote reference to "Nithsdale or
way;" while nearly the same quantity is
mposition of the bard of whom we have
oken, and who, not very candidly, impos-
m on Mr Cromek as the traditionary poe-
the counties to which his book refers. Cro-

gretted, as tragedy, the highest effort of human
genius, was, it is likely, at that time, and perhaps
at any period, above his capacity.

eron—early history—studies at Edinburgh—
n to devote his days to learning—his transla-
iefly from the French—becomes a public lec-
is imprudence—thrown into prison for debt—
History of Scotland, and other works—member
General Assembly—dutiful son and brother—
London—at first is steady and successful—his
length predominates—dies in an hospital—an
of his writings, and of his moral character.

w proceed to trace the history of one
ame, though extensively known during
as scarce ever been mentioned since his
nd is as much forgotten by his surviv-
ds, as it seems to be in the literary
With the exception of the benevolent
, no writer has shed a tear over his early
paid to his memory the smallest tribute
or compassion.

—————“Unpitied, unenvied,
silently sleeps the cold green sod below.”

on the 6th day of November 1764. His father John Heron, who followed the trade of a weaver was industrious and honest, and noted among his acquaintances for a sagacity and range of knowledge superior to his station.—It may be mentioned, as a proof of the respectability of his character, that, at different periods, he held an eminent rank in the magistracy of New-Galloway. By his paternal grandmother, Margare Murray, aunt to the late Dr Murray, the subject of this memoir was not very distantly related to that celebrated linguist.

He was initiated in the first principles of literature by his affectionate mother, and did not attend the parish school till he had attained his ninth year. He was soon distinguished as a boy of great attention and insatiable curiosity, particularly in matters relative to the ancient history and traditions of his native stewartry; and his parents perceiving the great fondness which he so early showed for letters, resolved to exer

to the education of his family. Never can
all kindness be exhibited in a more favour-
able light; never can the flame of ambition burn
with greater purity or ardour.

the susceptible mind of Mr Heron would
not permit him to continue long a burden on his
parents; at an early age he endeavoured, by his
effortions, to support and educate himself.
When only eleven years old he was employed in
giving private lessons to the children of some of
the neighbouring farmers; and a few years after-
wards, whether by comparative trial I am not in-
formed, he obtained the parochial school of Kel-
so, a situation in which he continued about two
years and gave general satisfaction.

By the savings of his own scanty income,
and partly by the assistance of his parents, he re-
turned to the university of Edinburgh in the end
of the year 1780; and his views being directed
to the church, he followed the course of study
which that sacred profession requires. What figure
he made in his various classes it would now be

casional contributions to newspapers and other periodical works, he became known to booksellers, and was afterwards more or less employed by them in translating, chiefly from the French, or in original composition. "All my ideas," to use his own words, "as well of exertion as of enjoyment, soon became literary. I would imitate that species of excellence which I the most admired. I would try not only the languid pleasure of reading, observation, and remembrance, but the superior pleasure, as I was easily taught to fancy, the more active literary employment of composition. I consoled myself with the persuasion, that when there indubitably exists a passion for literary excellence, all things are then possible to ardent, indefatigable study. It is literature alone, would I whisper to myself, that equals the fate of the poorest to that of the externally greatest of mankind." "I had no means of subsistence," continues he, "except what were to be acquired by my new toil. But the manners of the age would permit a man of letters to derive what in-

This view of the possibility of deriving
able means of subsistence, from the dedi-
of my whole time to literature, was enough
g me to a final determination in favour of
ject of all my previous partiality.”*

is Mr Heron's honest and candid con-
of the motives which prompted him to be-
uthor, and to dedicate his days to the cul-
of literature:—motives indicative of a
f superior endowments, and ambitious of
ion. The hope, however, of being able to
support from his literary labours was too
fied and prematurely indulged; for though
authors by profession have gained a regular
petent livelihood, yet the unhappy lives of
e, of Smollet, and many other men of
might have been fresh on his mind, and
ught him the frequent fallaciousness of

se extracts, and many passages containing biogra-
tices, may be found in the Preface to the History
nd, written by our author.

serves, "most authors close their lives in apathy and despair, and too many live by means which few of them would not blush to describe."

Mr Heron was first known to the public in 1789, as the superintendant of a small edition of Thomson's Seasons, to which he prefixed a short but excellent critique on the writings and genius of that celebrated poet. This critique was, at a subsequent period, moulded into an elaborate treatise, prefixed to a splendid edition of the same work, published by the Morrisons of Perth. It was written with great care, and is evidently the production of a mind possessed of no inconsiderable share of critical acumen, and capable of appreciating poetic excellence.

Mr Heron's first production as a translator was an English version of Fourcroy's Chemistry, which was successively followed by translations of Savary's Travels in Greece, of Dumourier's Letters, and Gesner's Idyls in part; an abstract of Zimmerman on Solitude, and abstracts and abridgements of several Oriental Tales. Mr

ctory to the professional study of law, and
ist gentlemen who did not study it profes-
ly in the understanding of history."* But
did not succeed according to his expecta-

I have been informed, that, though cha-
rized by occasional displays of erudition
research, they bore evident marks of hasty
position, and were utterly loose and uncon-
d as a system. A paucity of hearers, and
eral want of encouragement, soon induced
to discontinue them. He published a syllabus
course.

Heron had now attained the summit of his
stability. His name was extensively known,
quaintance much courted ; his opinion, in

his information is obtained from a letter addressed
Literary Fund by Mr Heron, about three months
his death. It is published in Mr D'Israeli's " Cala-
of Authors," and in the Scots Magazine for July 1812.
be found printed at large in the Appendix, Note

judgment, and rendered him deaf to many of the commonest maxims of life. The sums he had received for his various translations he squandered away thoughtlessly, affecting to live in a manner which it would have required a large and permanent income to support. Owing to his extravagance, his pecuniary affairs fell into a hopeless state of embarrassment, and his creditors getting impatient, he was, by them, thrown into prison.

How long he might have continued in confinement, had not his friends interfered, it would be impossible to conjecture. On their suggestion, he undertook to write a History of Scotland, for which the Morrisons of Perth were to allow him at the rate of three guineas a-sheet. His creditors now agreed to liberate him, on condition that as soon as possible he would pay them at the rate of fifteen shillings a-pound, and appropriate, for that purpose, two-thirds of the copyright of his intended publication. It is a melancholy fact, that nearly the first volume of the History of Scotland was composed in jail; and surely, as Mr Heron himself observes, "if th

they through the Western Parts of Scot-
two volumes octavo ; “ A Topographi-
unt of Scotland ;” “ Extracts of Ele-
erature ;” “ A new and Complete System
rsal Geography,” in two volumes octavo ;
“ Life of Robert Burns,” * besides se-
munications for the Edinburgh Maga-
l many prefaces and critiques. These
ritten with the view of obviating the
y embarrassments of their author, are
acterised by that research or taste which,
ore favourable circumstances, he might
en able to display. They are indeed
noxious to criticism ; but from the cir-
ces just stated, we shall surely be indu-
iew them with regret rather than with
nsuccessful as most of his productions
e was yet pleased to think that he was

short Memoir, which is distinguished by no or-
rit, has been honoured with the praise of Dr
and quoted by Dr Irving.

atone. He had influence, however, to get it introduced on the Edinburgh stage as an after-piece; but it was irretrievably condemned ere it reached the second act. The author himself was present, and so thoroughly overwhelmed with grief he with chagrin and disappointment, that he immediately retired to his lodgings, and kept his bed for several successive days. Bad, however, as his play undoubtedly was, he regarded the decision of the theatre as not only undeserved, but as effected by the malicious combination of his enemies. He therefore resolved to appeal from this verdict to the public, by printing his play *.

* It is entitled, “ St Kilda in Edinburgh ; or News from Camperdown, a Comic Drama, in two acts ; with a critical preface, to which is added an account of a famous Ass Race at Edinburgh, 1798.—A copy of this play, which is very rare, was kindly lent me by the celebrated and venerated Dr Robert Anderson of Edinburgh—a gentleman to whom our literary history is more indebted than perhaps to any other individual.

from the immaculate pages of Tristram

learned bishop Hall tells us, in one of his
at the end of his divine Art of Medita-
that it is an abominable thing for a man
mend himself,' and I verily think it is so.
yet, on the other hand, when a thing is
d in a masterly kind of a fashion, which
not likely to be found out;—I think it
as abominable that a man should lose the
of it. This is exactly my situation!"
er is from Dean Swift:

When a true genius appears in the world,
know him by this sign—that the dunces
in confederacy against him."

did these works, voluminous as they are,
all his time and attention. He was long
ed by Sir John Sinclair in the manage-
"The Statistical Account of Scotland,"
ction which does equal honour to the en-
ed Baronet, who suggested and planned
to the ministers of the church of Scot-

unfit for publication ; and there were many parishes of which no description was ever received. Mr Heron, I believe, not only assisted in superintending the arrangement and publication of the whole work, but revised and corrected the accounts which were hastily and inelegantly composed, and visited those parishes, and wrote descriptions of them, from which no returns had been made. So far as the extent of his labours, in this respect, is now known, they seem to have been executed with fidelity and judgment.

For several years, Mr Heron had been a member of the General Assembly of our national church, having been elected ruling elder for his native borough of New Galloway ; and though he was not possessed of the most easy and graceful elocution, yet, from the amazing fund of knowledge by which he was characterised, he made no inconsiderable figure as a public speaker.* His

* From the stiffness of his utterance, Dr Skene Keith was induced, on one occasion, in the General Assembly, to

esting debate, boasted that he would *annihilate*
in a note.
But Mr Heron, amid all his folly and distress,
is not insensible to the calls and sympathies of
filial and fraternal affection. Whatever impro-
perities or vices may have marked his public con-
duct,—whatever envy or illiberality he may have
exhibited as a member of our highest ecclesias-
tical judicatory, his character is highly respectable
in the domestic relation of son and of brother.
Though his parents remonstrated freely and re-
peatedly with him, respecting his thoughtlessness
and extravagance, the tenor of his correspon-
dence with them is of the most respectful, affec-
tionate, and candid description. The following

compare his exhibitions as a speaker, to “*a heron swallow-
ing an eel!*” And, a thing not unusual with young affect-
ed persons, he laid too much stress on the hissing sounds of
his language, insomuch, that an honest countryman, after
hearing him preach, observed, that “all his words seem-
ed to end with an *s*.”

affections more entirely to me, and to give you more comfort than I have yet done." —

— "O forget and forgive my follies ; look on me as a son who will anxiously strive to comfort and please you, and, after all your misfortunes, to render the evening of your days as happy as possible." —

— "Ill health, several little disappointments in business, and connections which rendered it impossible for me to leave Edinburgh, have detained me by much too long from visiting you, as my affection has always prompted, and duty required. I was unwilling to write you till I could fix the time for my return to Galloway, and answer, in a satisfactory and good-humoured manner, all your little complaints against me. But I pretend not to offer any excuse for the negligence for which you so justly blame me. For forgiveness for it, I must rely upon what has stood me in so good stead on so many occasions—your parental indulgence and kindness." * * *

portably in life, and to educate our dear littlety and Mary aright." His eldest brother, having acquired what could be taught in native borough, Mr Heron removed to Edinburgh, to prosecute his studies at the University, believe, he intended him for the sacred office of the ministry. He seems to have been a young man of amiable dispositions, and promising talents ; but his days were doomed to be few, he died in 1790, before he had attained the age of manhood. I cannot, in justice to Mr Heron's memory, omit the following extracts from some of his letters, the one written at the time of his brother's illness, and the other immediately after his death.

DEAR PARENTS,—I have received the melancholy information that my dear brother is still ill since his return home, and not likely to live long. It has pleased God to visit you with severe affliction : three of your children are already in the grave ; a favourite, an amiable, a

and application in the prosecution of his studies the mixture of mildness and spirit that distinguished his temper—I cannot but feel his loss peculiarly severe. He scorned a falsehood, was regular and serious in the duties of religion, pleased those to whom he was introduced at first and pleased more on a further acquaintance. Both his masters and companions esteemed him. He often remembered you with tender affection. It is both pleasing and painful to reflect that his character has been thus amiable and respectable. Had he even not been my brother, I have never known a young man of the same age whom I would have preferred to him.” * . * *

“DEAR FATHER,—Since receiving the letter in which you communicate the melancholy account of my brother’s death, I have several times sat down to write to you without being able to proceed.—

—“I know well, that you cannot but be much

ed to a happier and more perfect state.
soon follow him. The objects of our
affection are, one after another, removed
by the hand of providence, to teach us
is not our continuing city, or certain
abode, but that we are to look towards
a heavenly country. Both the natural
tendencies of the human heart, and the language
of scripture, authorise us to hope that virtuous
souls shall be re-united in a better world." * *

Miss Mary, also, whose name and worth
affectionately commemorated in the pre-
face to his History of Scotland, he afterwards
brought to Edinburgh, to complete her educa-
tion, and to afford him the solaces of domestic
life. The happiness she experienced under
her father's roof, however, was not of the most
perfect kind. Her nice sense of propriety was
offended at the thoughtless and injudicious
conduct which he was accustomed to live; and his
tenderness for her was not always the most tender

ness, his literary labours not having been of value so lucrative as formerly, he was reduced to the very verge of want and starvation, and his mind was daily haunted with the horrors of a jail. Avoiding, as much as possible, every communication with his former associates, he might now be seen skulking about the suburbs of the town, pale and emaciated, and exhibiting all the external symptoms of wretchedness and despair.

But reason and reflection at length prevailed over the wild and gloomy phantoms of imagination, and he now returned with renewed vigour to the active duties of life. And not finding his views succeed sufficiently in Scotland, he was encouraged to go to London, whither he went in the beginning of 1799. There he was at first well employed, his name and abilities being known to the booksellers, who were to a great degree ignorant of his dissolute and irregular habits. It appears from his letters to his father, that for a few years after he removed to London, his application to study was great—that his mind was

I thank God I am in good health, and in
the prosperous situation than I was ever in
"—

By the kindness of Robert Ward, Esq.,
brother-in-law to Lord Mulgrave, and
Secretary of State, I was appointed, a-
three months since, to write a newspaper in
French language, which Government think
necessary to circulate on the continent, to
correct the misrepresentations of the news-
published in France. My endeavours
satisfaction. I am promised gradual ad-
vancement, as considerable as my wishes have
pointed at."—

My whole income, earned by full sixteen
a-day of the closest application to reading,
g, observation and study, is but very little
than three hundred pounds a-year. But
sufficient for my wants; and is earned in
manner which I know to be the most useful and
valuable—that is, by teaching beneficial truths,
discouraging vice and folly more effec-

ications; he acted, at various periods, as editor of different newspapers, and he was long employed as a reporter of debates in Parliament. The Public Characters, and the Annual Necrology, contain many pieces of his composition. He wrote also a short system of chemistry, and, a few months before his death, he published a small work called the Comforts of Life, which it seems met with a rapid sale; and "I have composed," says he, in his letter to the Literary Fund, "a greater variety of fugitive pieces than I know to have been written by any one other person."

But though, for some time after his arrival in London, he was well employed, and studious, and realized a competent income, yet the influence of

* The letters, from which these quotations were made, were written in 1801-2; nor have I seen any written by him from London, of a date posterior to the year just mentioned. These letters were kindly procured me from Mr Heron's relations by an old friend, Mr William Candlish, teacher, New-Galloway.

e miserable beyond description. His unhapp-
situation required uncommon exertions to
cure even the scantiest subsistence, and to
wer in the smallest degree the urgent demands
his creditors; and he certifies to us, that "he
obliged to read and write from twelve to six-
hours a-day!" But no exertions could now
d off the calamities which threatened him.
was thrown into Newgate for debt, where,
ing been kept for some months, solitary con-
ment, and a hopeless perturbation of mind,
sed a gradual indisposition, on account of
ch, he was removed to an hospital, where, in
course of a week, without a friend to attend
console him, he breathed his last on the 13th
of April 1807.

uch was the fate of Robert Heron,—a man,
, whatever were his failings, was open-heart-
and benevolent, and whose various writings,
tever be their merit in other respects, uni-
ly tend to promote the dearest interests of
kind.

his countenance had a pleasing and insinuating expression.

His application to study was peculiar and irregular. While at ease in his pecuniary circumstances, he laid aside his pen and his books, and devoted his time to amusement and recreation. He delighted in being regarded as an independent and opulent gentleman. He has been known, in the hey-day of prosperity, to declare, that a living in the church would be beneath his dignity; and, on some occasions, he kept a pair of horses, with a lacquey dressed in the most expensive and brilliant livery. But his golden dreams of wealth and rank, though often renewed, were never of long continuance. His funds soon became exhausted; and he would thus resume his studies with the most unremitting ardour and devotedness. He would, in such circumstances, confine himself for whole weeks to his room, habited only in his shirt and morning gown, with a green veil over his eyes, which, as just mentioned, were weakened and inflamed by these fits of intense

him continually to labour!
Taking a survey of Mr Heron's intellectual
endowments, we are struck with the activity and
variety of his talents. Though he did not
fully possess great originality of genius,—
his mind did not blossom, and produce
spontaneously, yet it was naturally so rich
and fertile, as abundantly to repay the smallest
degree of cultivation and care. His judgment
was prompt and penetrating, his apprehension
clear and his memory remarkably tenacious.
The knowledge he had acquired was uncommonly ex-
tensive: a course of study which commenced
in his childhood, and only terminated with his
death, conducted him through almost every
department of human acquirement. He was
versant not more in history and antiquities,
than in some have reckoned his favourite pursuits,
in the knowledge of languages, natural his-
tory and ethical and physical philosophy. His
acquaintance, too, with the science of medicine,
was by no means superficial. Had he devoted

sellers. They are not, however, altogether de-
picable. His translations evince an intimate ac-
quaintance with the languages from which they
were taken. His version of Savary's *Travel*
indeed, is executed with great elegance and
ability. The *History of Scotland*, his largest
work, and on which his fame chiefly depends,
will be regarded as a production highly cre-
ditable to his talents, learning and research,
we consider that a part of it was written in jail
and the rest while the author was struggling
with difficulties and embarrassments, which could
be obviated only by a speedy publication. His
“*View of Universal History*,” prefixed to his
System of Geography, is characterised by un-
common learning and talents, and was regard-
ed by himself as the best treatise he ever com-
posed. To examine his other works singly
would prove a tedious and irksome task; and
it is the less necessary, as, in his letter to the
Literary Fund, he has given a fair and candid
estimate of their merit, both in a literary and

or my writing to have been candid, and adapted to exhibit the most favourable of the abilities, dispositions, and exertions of the subject.ers."

style is, in general, pompous, declamatory and uniform: it is the same on the most trivial subjects as on the most important and dignified. It is not seldom chaste, elegant and nervous, and, when the subject requires it, brilliant and animated.

though considerable praise be due to his talents, not much, it is painful to observe, is due to his moral character. He did not make the best use of his knowledge in the direction of his conduct. Early success had given him the command of money which he had not prudence to manage and husband aright, as he flattered himself he could, at pleasure, gain abundance of money by every exertion; and he thus early acquired habits of extravagance and improvidence which brought his name to a conspicuous rank in the list of the victims of misery, which rendered his days unhappy and brought him to a premature end.

easy victim of almost every passion and every temptation, and, on account of his unsteadiness and indecision, his employers could never depend on his promise, or his application.—His temper was in a great degree unequal and uncertain; his friendship was easily gained and easily lost. The vanity and envy which he displayed on every occasion, and in every company, disgusted his companions, and not unfrequently alienated the affection of his warmest friends and patrons.

But let us not employ harsh or unkind terms. Human nature, even when exhibited in its happiest aspect, cannot bear a very strict examination, and, when weighed in the “balance” of virtue and piety, will be found “wanting.” The unfortunate circumstances in which Mr Heron got early involved, may perhaps afford an apology for many of the errors of his life. These may be reckoned susceptible of still farther extenuation if we take into account the open frankness and hilarity of his disposition, and his love of social

is already been stated ; from his letters, it
ent, that, with the crime of ingratitude, he
not reasonably be charged ; * it is allowed,
hands, that he was tender-hearted and
ssionate, and that, when it was in his pow-
never omitted an opportunity of exerting
neficence. In a diary of his life, kept at
s periods, and which seems to contain a
d candid account of his feelings and ac-
it is recorded, that in whatever manner he
ent the day, whether in the silent pursuits
rature, or in the giddy indulgence of plea-
e never retired to rest at night, without
g his knee in the sublime exercise of pray-
ore the throne of the Eternal.

s brief account of his character may be
ed up in the celebrated words applied by
nson to his unfortunate friend Savage :—
reigning error of his life was, that he mis-
he love for the practice of virtue, and was

* Appendix—Note *BB*.

better than HERON.”*

* For many of the most important facts recorded in the foregoing sketch, I am indebted to kind and polite communications from the Rev. Dr Grierson of Cockpen, and the Rev. Mr Gillespie of Kells—gentlemen who enjoyed the personal acquaintance of Mr Heron, and who are themselves very advantageously known to the public. I beg to leave to return most sincere thanks to the Rev. Mr Jeffrey, the erudite and accomplished minister of Girthon, for the many valuable critical emendations which he took the trouble of making on this sketch, and on a few other portions of this history.

nder Murray—the place of his birth romantic—
unt of his parents—the way in which he was first
to read—his early predilection for learning—the
ies which he had to encounter—the fate of his
oetical productions—removes to Edinburgh—ex-
es no patronage which he did not emphatically me-
osecutes the study of languages with uncommon
—his companions—editor of the Scots Magazine
r of Bruce's Travels—is a contributor to the Edin-
Review—is settled minister of Urr.—An account
Rev. Dr Muirhead.—Dr Murray's companions at
s promoted to the chair of Oriental Languages—
illness and death—his character—and his writ-
Conclusion.

Imperfect sketch of Gallovidian literature
proceed to draw to a close, by detailing
ory of a man, whose name is one of the
t that our country can boast of, and
undeniably, stood without a rival in the de-
nt of learning to which he devoted the
of his genius. In drawing out this brief

Sunday the 22d of October, 1775. The wildness of the spot which gave him birth must not be overlooked. Removed at a considerable distance from any neighbouring dwelling, his paternal còt was so situated, at the foot of Kitterick a mountain that rises suddenly to the height of 1000 or 1200 feet, that, for six weeks in winter, the rays of the sun were not permitted to reach it. The mountain stream Palnure gurgled by ;—on every side were hills of the most unconquerable sterility ; and the whole surrounding scenery was certainly of the rudest and most sublime description.—Part of the walls of the hut is yet to be seen.*

* Dr Murray, a few months before his death, drew out an account of his early history—a document which is about to be given to the world, prefixed to his great work on the European Languages, now in the press, and which will, undoubtedly, form one of the most valuable and extraordinary narratives ever laid before the public. The great interest which it cannot fail to excite, it is thought improper to an

however, possessed of strong natural good
and characterised by the purest and most
feelings of piety. His figure was rather
the middle size, and was firm and muscu-
s voice, even until the very day of his
was exceedingly fresh and high-toned; and
d, during the last twenty years of his life,
autifully silvered over with grey hairs.
ed in 1795, or the subsequent year,
venerable age of ninety. He had been
married; by his first wife he was the father
sons and a daughter. His second wife,
Cochrane, descended of respectable pa-
was born in the parish of Balmaghie; but
ents afterwards removed to the neighbour-
sh of Kells. She was the mother of two

n the least degree, by any garbled quotations from
in this work; but a list of dates, and every kind
ry intelligence, has been most kindly and politely
ated to me by his amiable and excellent widow.

his mind. He had imbibed the opinion, that a boy should not be taught to read until he had reached his ninth or tenth year. This plan he meant to adopt with regard to his son, of whom we are speaking. In the winter evenings, however, he consented to make him acquainted with the alphabet, by marking the letters with a *birch* (or sprig of heath half burnt) on the back of a wool-card. The Bible, which was covered with sheep skin in its natural untanned state, was, after being perused by the old man, carefully laid up above the bed, or some other place so high that his son might not be enabled to reach it. But the native energy of his mind, exhibited in his earliest youth, no circumstances, however unfavourable, could repress or subdue. It soon rose superior to all the difficulties with which it had to encounter. Though the family Bible was concealed from him, he yet accidentally got into it.

* Old Murray was in his 69th year when the subject of this narrative was born.

nt of the Bible.

an scarcely be said to have known the ad-
es of a school education. When on a
deed, to his maternal grandfather, in the
urhood of New Galloway, he attended,
ew months, the school of that place; and,
sequent period, he was, at intervals, the
Mr Cramond, the parochial school-mas-
Minnigaff; but the acquirements he could,
way, make, must have been very trifling;
truth is, that, at every stage of his progress
almost entirely self-taught. He early be-
a decided predilection for the study of lan-
—a taste with which he was accidentally in-

as not yet known that Dr Murray was near-sight-
father was grieved to find that, when sent to
flock, he not unfrequently gave an account of their
s not quite agreeable to truth. This was at length
d to proceed from near-sightedness, a circumstance
uced his father not to employ him more in the ca-
a shepherd. At a subsequent period of life, he
ecessary to wear spectacles.

with one another.

This circumstance, apparently of so trivial importance, seems to have determined the nature of his subsequent pursuits. Whether what is usually denominated genius, be a capacity for excelling only in one particular department of mental enterprise, to which it is naturally and irresistibly inclined; or whether genius consists of an innate vigour and perspicacity of mind susceptible of excellence in any pursuit to which it may be steadily directed, we cannot at present stop to inquire, though it may be asserted, that the latter seems to be the truth, except, probably, in the case of poetry, and its kindred endowments. The devoted enthusiasm, and the indefatigable application, by which Dr Murray was so emphatically characterised, together with the high powers of his mind, could not but have conducted him to eminence in any department of literature which he had chosen to cultivate. And that these were devoted to philological enquiries, re

ing a taste for literature, so, to all appear-
they were as unfavourable for cherishing
omoting that taste, after it had been form-
This, however, was not exactly the case.
ery things that seemed calculated to ex-
h every sentiment of ambition, had the
ry tendency of inflaming and fanning it ;
may be questioned whether, under the
appy auspices, he would have made equal
ss in the prosecution of learning. What,
d as he was, he did learn, he acquired by
l perseverance, and not by rote, to answer
emeral purpose, and then to be neglected
otten. The very difficulties encountered
acquisition of knowledge, give it, at the
me, an unshaken hold of the mind, and im-
it a degree of interest and importance
could never have been felt, had it been
d merely in consequence of the stern man-
a teacher, or even in obedience to pa-
authority. Nor is this all. The study
severance spoken of, cannot fail to invi-

cular manner, felt and experienced. His paucity of books had the effect only of making the few he could obtain the more important and valuable, and of giving him an opportunity of becoming completely master of one before he could get another to displace and supersede it. And though it may be supposed that few volumes in any of the learned languages were to be found in the remote corner where he resided ; yet it is remarkable how many of these he traced out and procured, and with how many languages he accidentally, or at least by his own private unassisted efforts, made himself acquainted. He had acquired at school a slight knowledge of the elementary principles of the Latin tongue ; he had also at this time obtained some acquaintance with the Greek ; and having accidentally procured a copy of the Psalter in the original tongue, with an epitome of Hebrew grammar prefixed to it, he thus made himself master of that venerable language. He first learned the alphabet of the Hebrew from the subdivisions of the 119th

piest success, and to which he owed a considerable portion of his fame.

At this time, while he was perusing works, in which few of the district to which he belonged were even slightly acquainted; and while the native energies of his mind were rising superior to all the discouragements of his lot, he was perfectly unknown—except to a few cottagers, his father's friends; many of whom, yet alive, could tell the most curious anecdotes respecting the manner with which he perused any new production that came into his hand, and the extent of information by which, even then, he was distinguished. The first person of a literary description whose acquaintance he gained, was the Rev. James Reid, a minister of the Cameronian persuasion, whose name, in the life of Rutherford, we have had the satisfaction of introducing to the knowledge of the reader.* This worthy clergyman

Mr Reid met with Dr Murray at the lakes of Minnie, while engaged in the amusement of angling. Mr Reid

The next gentleman of literary attainments to whom he became known was the Reverend John Garlies Maitland, the worthy and accomplished minister of his native parish—who did himself honour by the patronage he shewed him, and who thus contributed, in no inconsiderable degree, to bring into notice a person who is now regarded as an ornament to his country. His acquaintance with Mr Maitland originated in a letter written by him in Greek to that gentleman—a document which, it is to be regretted, has long been lost. “My attention,” says Mr Maitland, “was so strongly excited by this letter, that I continued to mark his progress, and soon found that he possessed an uncommon facility and diligence in the acquisition of languages,

having asked him if he was a good fisher,—“Not so good as you, Sir,” he replied.—“I am only a fisher of fish, but you are a fisher of men.” This anecdote, and the information recorded in the text, have been politely communicated to me, in a kind letter, by the Rev. James Reid.

books. He was about this period engaged
teacher to the families of some farmers in his
bourhood—a situation that, at the same
made him pretty generally known, and
him access to a greater number of the scanty
ies of which his native parish could boast.
t the study of languages did not engross all
me and attention. From his earliest youth,
erished a predilection for poetical compo-
—a species of taste with which the wild
sublime nature of the scenery around him
l not fail to inspire him. So deeply indeed
e cultivate this art, that when a mere boy,
e he had any immediate prospect of enter-
college, or of devoting his days to literature,
d prepared a manuscript volume of poems
publication; and had actually submitted
to most of the neighbouring clergy to ob-
their advice and their patronage. Almost
r person of taste to whom they were shown,
aded him from presenting to the world,
es, which, though possessed of no ordinary
e of merit, considering the circumstances

were the immediate cause of his removing to college. An itinerant merchant, of the name M'Harg, who dealt chiefly in contraband tea, and who was a man of much shrewdness and strong good sense, had the discrimination early to appreciate the talents of Dr Murray. He not uncommonly brought him books from the metropolis which he visited annually, in the line of his profession,—did all he could to encourage and cherish his opening powers,—and, altogether, formed an extremely warm interest in his fate. He took advantage of a visit to Edinburgh, to ascertain the most eligible mode of getting the poem in question printed. For this purpose he applied among others, to Mr James Kinneir, a respectable gentleman, now belonging to the king's printing office, to whom he also told the astonishing attainments of their author, as a linguist. The result of these inquiries was, a strong recommendation that the young man should transmit to Edinburgh a specimen of his poetical endowments, and an account, written by himself, of the pro-

so curious a nature, and exhibited such an
ordinary degree of talents, that every person
on it was made known, was decidedly of
it, that the writer of it should be patronized
brought to the University. The hope of re-
turning to Edinburgh, a place where his learning
would not fail to be appreciated and rewarded,
Murray had long cherished. On hearing of
encouragement, therefore, he determined to
return for the metropolis immediately; and
as recently stated, destroyed his early
literary productions, he resolved, on coming to
depend for patronage and success, rather
on his philological attainments than on his poetic

He arrived at Edinburgh, at the house
of Mr. Kinnear, whose attention to him is en-
titled to great praise, in the second week of No-
vember 1793. *

Whether Dr Murray came to town in company with
Mr. Kinnear, I cannot at present learn, though I think he

occurred, exerted himself to the utmost in promoting his interest and his views. Too much praise cannot be paid to Dr Baird and Mr Ma land for their kind and generous conduct, particularly as they were entirely strangers to each other, and were actuated solely by the motive of bringing into notice indigent merit, and opening

did. M'Harg was a native of Galloway ; and though smuggling was his profession, he was, in other respects, characterised by upright and honourable principles. It is doubtful, so far as I know, whether he be yet alive.

Dr Murray, and Mr William Hume, a native of the parish of Urr, were for some time fellow-lodgers. Mr Hume is now a teacher in Cumberland College, Nashville, State of Tennessee, North America, and is also a minister of the gospel there—situations which yield him an annual income of nearly L.400. He is married, and is the father of six children. These particulars were obtained from an interesting letter, written (10th August 1818,) to Mr James Affleck, Grange of Urr, (father to Mrs Dr Murray,) enquiring of his valued friend, of whose death he had heard, had he left behind him any monuments of his learning.

unrivalled distinction to which he attained. To Mr Maitland he was first made known by his own earning. Nor did Dr Baird take him under protection till he had satisfactorily ascertained that his abilities were of so stupendous a nature as must, ere long, reflect honour on any man, in the least degree, contributed to their elevation and success. On the first day after his arrival in town, he underwent, as has been observed, an examination in presence of Dr Baird, Dr Layson, and Dr Moodie; and, to use the words of one of his examiners, "he read, *tituram libri*, and also explained and accurately a passage of French—an ode in Greek—a page of Homer—and a Hebrew passage." Such an instance of precocity of genius is seldom to be found, and ought never to be overlooked.

It is not meant, however, by these observations to depreciate the attention which Dr Baird and Mr Maitland so handsomely paid to the central subject of this narrative. Their con-

no inconsiderable share of honour and celebrity. The memory of the Reverend Mr Riccarto would long ere now have ceased, had it not been for his kind and benevolent attention to the celebrated author of the Seasons. Sir John Scott though a writer himself, is better known to us as the patron of Dr Arthur Johnston than in any other capacity. And the name of Sir John Wemyss has been preserved, for the protracted period of four centuries, merely on account of his intimacy with Andrew Winton, the illustrious prior of Lochleven.

Dr Murray's views were directed to our national church, and, at college, he followed the course of study prescribed to candidates for the sacred office. And, while he was making no inconsiderable figure in the various classes which he attended, he was, at the same time, devoting every leisure moment to the silent and unwearied prosecution of his private studies. No language to which he had access escaped his investigation. He not only made himself acquainted with all

the exact extent of his acquaintance with the
of these tongues we have no certain proof;
with regard to the former, the following
et from a letter written to Dr Baird, con-
the most interesting and satisfactory infor-
n.

The publication of Dr Wilkins' Sanskrita
mar did me material service, though I got
book only in May 1809. Before that time
limited my views to an examination of the
ean dialects. I understood Hindostanee
Persic, and was able to confirm the opinion
William Jones, as to the ancient affinity
e Greek, Teutonic, Persic, and Sanskrit.
Although I knew the alphabet, and had some
mens of the Sanskrita, I could not explain
assage of it. I received his book with the
re felt in gratifying a favourite passion;
am now happy in being able to identify
nguages of the Edda and the Vedas. It
muse you to hear, that Oeda, in Islandic,
Veda, in Sanskrit, are not only in the main

course, I have made the tour of Asia and Europe, and I hope with some advantage to a study which is rather too much despised, but which occupies a considerable portion of the time of every man who reads foreign or ancient books."

His attention, however, as this extract shews, was not confined to words merely, or satisfied with the bare capacity of translating the several dialects which formed the object of his enquiries. He assiduously studied antiquities, and the philosophy of grammar. He was well aware that it is impossible to investigate the filiation of any one language, without a competent knowledge of those which are either historically or geographically connected with it. By researches conducted into the ancient languages of Europe, he discovered the source and basis of all the modern dialects of that quarter of the globe; and was thus enabled to ascertain the origin and early history of the several people that inhabit Europe, and the affinity that obtains among them. "I have been gratified to find," says Dr Murray,

most all the tongues of Europe ; and, as I
to demonstrate on some future occasion, of
krit itself. This opinion is not founded on
assumption common amongst theological wri-
respecting the ultimate source of every lan-
e, an assumption which has tended only to
lead etymologists, but on actual observation
analysis, which alone can determine this point,
render it practically useful when determin-

At a subsequent period, he ascertained
all the European and Indian languages are
e same race—a fact which he discovered by
ame process of analysis that is alluded to in
oregoing extract.

At while he was thus dedicating every hour
ould command to study and research, he was
nown beyond the circle of a few select friends,
of whom have since attained to great distinc-
n various walks of literature and science. The
eminent individuals, indeed, of whom that
d could boast, he ranked among his acquaint-
s,—Dr Leyden, Dr Robert Anderson, Henry

“once observed to Dr Anderson, that there was nobody in Edinburgh whom he should be so much afraid to contend with in languages and philology as Leyden; and it is remarkable that the latter, without knowing this, once expressed himself to the same person, in the same terms of commendation of Murray’s learning.”* Leyden, who, in addition to his great intellectual endowments, was possessed of every manly and honourable quality, closed “his bright and brief career in the island of Java, in August 1811. Lamented as he was by all who take any interest in the fate of genius, or the advancement of literature, he was regretted by none more deeply than by his illustrious friend, to whose memory these pages are dedicated. The following beautiful and elevated extract relative to this melancholy event, from a letter written by Dr Murray to I

* Poetical Remains of Dr Leyden, by the Rev. James Morton, p. 17.

merely conversant, I felt an anticipation of
are from the thought that my enquiries
d in due time come under his eye, and un-
the friendly correction of his learned
nent. Alas! this expectation was utterly
for the possibility of its being accomplish-
is already past."

Murray, on his arrival in town, supported
elf, as has been previously hinted, as a pri-
eacher of languages. But he at length obtain-
more dignified and congenial species of em-
ment. From occasional contributions made
e Scots Magazine, he became known to Mr
able, and was afterwards employed by him
e conductor of that miscellany. How long
ted in this capacity, cannot now, I believe,
actly ascertained. His labours as an editor
encroached upon by other avocations. He
continued to devote a few hours a-day to
e teaching, chiefly of the oriental lan-
s, and he superintended the printing of se-
of the Greek and Latin classics. The Scots

was the signature which he generally adopted, though some of his pieces are not distinguished by any signature. An elegant life of Mr Bruce of Kinnaird, inserted by him in three successive numbers of this work, formed the basis of an enlarged biographical sketch of that enterprising traveller.

That in his youth he had attained so slight knowledge of the Abyssinian, has been mentioned in a former part of this memoir. The study of this language, on his coming to college, he prosecuted with the happiest success by the help of Ludolph's Dictionary, and Polyglot Bible. He made himself completely master of the Geez or Tygrè, and the Amharic, the two dialects of which the Abyssinian consists, the latter being the court dialect, while the former is the written language, and is confined to the province of Tygrè. To an intimate acquaintance with this language, Dr Murray added a knowledge of the Falashán, Gafat, Agow, Tcheretch Agow and Galla, dialects spoken

undertaken ;—it was connected with the very
rements in which he stood without a rival,
took so ardent a delight ; and he entered
the prosecution of it with the highest ar-
and enthusiasm. He commenced the un-
king in the month of September 1802, and
continued with unremitted application for
three years ; for the work did not appear
the month of July 1805. The time he was
employed in preparing it, he resided chiefly at
Aird-House, where he had the freest access
to the papers and MSS. which Mr Bruce had
collected or composed. To this production,
which consists of seven large octavo volumes,
is prefixed a life of the author, and contributed
and an appendix, containing the most curi-
ous and learned discussions on philology, anti-
quities, and a manifold variety of subjects illus-
trative of Bruce's narrative. The life of the
author, considerably enlarged and improved,
is published separately in one volume quarto,
amounting to 504 pages ; to which is added an

wherever literature is cultivated, was instituted towards the end of the year 1802. It was begun at the suggestion of Henry Brougham Esq. who has since made so illustrious a figure as a statesman and parliamentary orator, and who still continues to be one of its most distinguished supporters. It was conducted the first year by the Rev. Sydney Smith, and ever since its reputed editor has been Francis Jeffrey Esq. Its pages were dignified with the contributions of the most eminent individuals of that age ; among whom, the subject of this memoir may with propriety be included. The articles which he furnished to this celebrated journal cannot now be specified with any degree of accuracy ; but it has been ascertained, that he contributed Reviews of Vallancey's Prospectus of an Irish Dictionary, (No. III. April 1803 ;) of Clarke's Progress of Maritime Discovery, (No. VI. January 1804 ;) and of Maurice's History of Hindostan, (No. X. January 1805.) These articles are characterised by no ordinary share of

s obtained by worth or by literary acquire-
ments. In the race of church preferment, indeed,
young men of the most slender endowments not
frequently get the start of those who are un-
doubtedly their superiors in every moral and
intellectual qualification. Dr Murray, with all
learning and amiableness by which he was
distinguished, might thus have lived and died an
unbeneficed preacher, had he not accidentally
come known to a gentleman who could appre-
ciate his merit, and who had the generosity to
take a warm interest in his fate.—I speak of the

William Douglas Esq. of Orchardton, to
whom Dr Murray had for some time been giving
private lessons, and who, having heard that the
Rev. Dr Muirhead, minister of Urr, wished to
have a helper and successor to him settled in the
charge of that parish, recommended for that
position the friend to whom he was indebted for
so much valuable instruction, and whose talents and
principles he admired. And Dr Murray having
done accordingly introduced to the acquaintance

lies in Scotland. His ancestors, who were sprung from the house of Lachop and Brodiesholm, possessed the lands of Clonyard, Billies, and others in Galloway, so early as the year 1517. On the front of the present house of Clonyard are to be seen the arms of the family cut out on a large granite stone, which was removed thither by the present proprietor, John Lowden, Esq. from an ancient fortalice in the neighbourhood, once inhabited by the Muirheads. The estate of Logan in the parish of Buittle, the only remaining property of the family, was acquired by a marriage with a younger daughter of the ancient house of Lennox of Cally and Plunton, to whom it was given as a dowry. Dr James Muirhead, to whom this paragraph more immediately refers, was son to ——— Muirhead Esq. of Logan, and was born in the year 1742. Having for some time attended the grammar school of Dumfries, he was removed to the university of Edinburgh, at the early age of twelve. He at first entered upon the study of law, which, however, he soon re

William Muirhead Herries, Esq. of Spottes,
gentleman known to the reader as one of the
most accomplished and public spirited in the pro-
vince to which he belongs, are preserved letters
written to Dr Muirhead in the most familiar and
friendly terms by Dr Matthew Stewart, Dr Gilbert
Stewart, Dr Drysdale, Dr Blair, and other distin-
guished persons. He became a preacher of the
Gospel in 1769, and within less than three years
was ordained minister of the parish of Urr. In the
year 1794, the honourable degree of doctor in di-
vinity was conferred upon him by the university of
Edinburgh, not only without any solicitation on
his part, but even without his knowledge. This
distinction was paid him through the influence of
his friends, Professor Dalziel and Dr Hardie.
Inherent as he was, and entitled, from his talents
from birth, to a higher settlement in the church,
yet never expressed a wish to abandon his
parish, by whom he was beloved, and in whose hap-
piness and welfare he took the warmest interest ;
on abandoning the study of law, he betrayed
an anxious desire to enjoy the quiet and retire-

traits, less dignified, probably, but not less fascinating,—by wit, humour, and vivacity. The qualities, however, which tend at the same time to enliven and adorn the general intercourse of mankind, and to render the possessor of them the object of universal esteem and affection, he kept under a sufficient degree of control. He had too much politeness to exercise them indiscriminately on every occasion, or to wound by them the feelings of his friends.*

Dr Murray, on his first going to Urr, resided in the house of his maternal uncle Mr Cochran, a respectable farmer; and soon became acquainted with the neighbouring family of Mr James Affleck, in Grange. His introduction to this worthy family was attended with the most important and happy consequences on his

* These particulars were obtained from documents in the possession of Dr Muirhead's family, and were kindly communicated to me by the Rev. John M'Whorter, Dr Murray's successor in the charge of Urr.

nd pious girl, in March 1821, fell an early
n to that disease which, as he himself has
tifully said, "indulges hopes of life at the
ent when it destroys it."

nscientiously and zealously as he did dis-
ge the duties of his sacred profession, which
ckoned paramount to all others, he was still
ly devoted to literary pursuits, and was pro-
ing with fresh vigour his philological re-
hes. While at Urr, he published the life of
ruce, of which we have formerly spoken, and
ent every moment, that could be saved from
ore important labours, in the composition of
arned work, the Analysis of the European
uages, which is about to be offered to the
l. He paid occasional visits to Edinburgh,
vestigate books which were not in his own
ssion, and to glean from the public libraries
possible information relative to his subject.
s edition of Bruce's Travels had so establish-
s character as a linguist, and particularly as
ately acquainted with the Abyssinian lan-

formed the task in the most satisfactory manner. This circumstance was productive of no immediate advantages to him ; but since his death the government has been pleased to grant to his widow an annuity of eighty pounds sterling. Never, in any instance, was the public money more judiciously or laudably bestowed.

During his residence in the country, he was visited by all in that district who possessed any claim to learning or genius, or who admired these qualities in another. He did not, however, devote much time to the enjoyment of promiscuous society ; his literary and professional avocations were of too important a nature to admit of this : but yet there were a few friends in whose company he took much delight and whose principles and endowments he admired. Of these, whom we cannot at present have the satisfaction of mentioning more minutely, three deserve to be particularly characterised—William Douglas, Esq. of Orchardton ; the Rev. John Johnstone of Crossmichael ; and Wi

lune of the preceding year.

Mr. Douglas was adorned with every amiable honourable quality, and with the highest literary attainments. On the death of Lord Melrose, he wrote a short biographical sketch of that statesman, first published in an epistolary form, in successive numbers of an Edinburgh newspaper, and afterwards printed in a separate volume. He was rapidly rising to eminence at our Scottish bar, when he chose a wider and more magnified field for the display of his talents. He entered Parliament in 1812, or the subsequent year. His seat, however, from some cause unknown to the present writer, he was induced in a few years to vacate; and, smitten with the desire of visiting the classical grounds of ancient Greece, he travelled thither, capable of appreciating the noble and venerable remains of ancient magnificence with which it is adorned, and of enjoying the interesting and sublime associations which, to a cultivated mind, it cannot fail to inspire. This country, however, proved the grave of those

3119 The name of Mr Johnstone must be familiar
known to every reader : for he was one of
most distinguished clergymen of his day. T
of his productions may be found in the " Sco
Preacher," a collection of sermons, written by
most eminent divines of the last age. He
the author of various occasional discourses, pr
ed in a separate form ; and he edited the
mons of his uncle, the late Dr Bryce Johns
to which he prefixed an excellent and spir
memoir of the author. The laws and const
tion of our national church he had studied w
the greatest diligence and success. On th
matters, (respecting which, indeed, his opin
was reckoned quite decisive,) he was not un
quently consulted by his brethren in every q
ter of the kingdom. For nearly the protract
period of thirty years, he made no inconsidera
figure as a speaker in our highest ecclesiast
judicatory. His acute and discerning mind s
appreciated the merits of any question to wh
he directed his attention ; and he possesse

ed in his literary pursuits, till an event
place which brought his talents and erudi-
more unequivocally before the notice of the
l, and shewed the paramount claims which
possessioned to all the patronage and prefer-
which his country could bestow. In June
the chair of Oriental languages in the
ersity of Edinburgh became vacant by the
of Dr Moodie. For this situation Dr
ay was proposed a candidate by his friends
wn, ere an account of the vacancy had reach-
m in the country; and he afterwards himself
ted the favour and support of the patrons of
niversity to obtain the vacant office. The
petition which took place on this occasion,
more interesting and extraordinary than had
occurred in the history of the seminary with
n it was connected. In the result of this
petition, the most eminent individuals of that
d took an uncommonly warm interest, and
erated with Dr Baird, his warmest friend and
on, in exerting themselves most zealously in

* For an interesting account of this election, see the *Scott Magazine* for August 1812, to which, as may be observed I am indebted for much valuable information, relative to the subject of this narrative.

† One of the candidates, (the Rev. David Dickson, of St Cuthbert's, one of the best and most accomplished Oriental scholars of this country), withdrew from the competition out of deference to Dr Murray's unrivalled attainments. "I should be in danger," says Mr Dickson, "of incurring the suspicion, and should certainly possess the feeling of having brought dishonour on myself, were I to throw the smallest bar in the way of that preferment to which he is so justly entitled." ** "I confess that I should blush at the thought of hesitating, even for a moment, to relinquish my own wishes and views, with regard to the professorship in order to promote his hopes of success. And if my having declined to remain a candidate, on the present occasion shall have the least effect in leading to the election of Mr Murray, I shall, to the latest period of my life, look back to this part of my conduct with a satisfaction, the most pleasing and unalloyed."—Letter to the Lord Provost of Edinburgh.

ed to Edinburgh in the month of Novem-
12. He left his family behind him in Urr,
did not mean, till after the subsequent sum-
which he expected to spend in the country,
de permanently in town. Before he com-
ed his class, he published, for their use, "Out-
of Oriental Philology,"—a small work which
d composed many years before this date,
hich is regarded as containing a remarkably
, and, in many respects, an original and
ous epitome of the grammatical principles
Hebrew and its cognate dialects. His in-
tory lectures, which were delivered to a
umerous audience, were highly appropriate,
t, and interesting; and his class was com-
not only of theological students, who are
m the course of study prescribed them by
ws of our church, obliged to be acquainted
the Hebrew language, but of many aged
erary gentlemen, whose attendance could
e gained and secured by such an illustrious
sor. Of these, Dr Charles Stuart of Dun-

with complaints of a pulmonary nature. Previously to his coming to Edinburgh, he had been for two winters so afflicted with a violent cough accompanied with debility and slight fever, that for several successive weeks, he had been rendered unable to discharge his professional duties. In February 1813, this fatal complaint having, in consequence of his great exertions in preparing his academical lectures, (all of which he composed after his arrival in town,) settled upon him more severely than usual, he was prevented from attending his class; and it was evident to all, that his life was in imminent danger. He however, himself entertained hopes of his recovery and was day after day flattering himself with the prospect of being able to remove to the country to enjoy the company and the soothing attentions of his family. This hope, however, he was not permitted to realize. On the contrary, his complaints daily assumed a more alarming aspect; and he, ere long, felt convinced, that his dissolution could not be far distant. He con-

ciety, than he had yet accomplished ; but,
a murmur escaped his lips ; he was, at all
, perfectly resigned to the will of the Eter-
He spent much of his time in the su-
e and comforting exercises of devotion ; and
, while leaning upon his bed, apparently
p, he was heard earnestly engaged in prayer
e Father of his spirit. The following verse
e hundred and eighteenth psalm he repeated
hours before his death :

“ O set ye open unto me
The gates of righteousness ;
Then will I enter into them,
And I the Lord will bless.”

At the end of these lines he made a pause, and
Murray (who had come to town on the pre-
g evening,) having proceeded with the sub-
sequent verse,

“ This is the gate of God, by it
The just shall enter in ;
Thee will I praise, for thou me heardst,
And hast my safety been,”—

April 1813, in the thirty-seventh year of his age.

His remains were honourably interred in the Greyfriar's church-yard, upon the north-west corner of the church, close to the wall of it. His funeral was attended by the Magistrates of the city, by the Professors of the University in their robes, by the Theological Society, of which he had been a member, and by his numerous acquaintances and literary friends. There is not a stone to point out where his body is reposed.

His stature was rather below the middle size. He bent a little in his gait; and when he walked, he generally kept his left hand upon his breast, a habit originating, it is probable, in pectoral complaints. The colour of his hair was black; of his eyes, which were sharp and sparkling, a beautiful hazel brown. On the right side of his face was a large mark of a pretty dark hue extending upwards from a line drawn, as it were, from the lower extremity of the nose and eye. He constantly wore spectacles, as has already been mentioned. His dress was always neat and becoming. From these circumstances, some

ts, and of the most amiable and benevolent
positions. His character, in every point of view, is de-
serving of praise of the highest kind. Born in a
humble station, his advancement in life was ow-
ing not less to the strictest propriety of conduct,
than to the splendour of his talents. He became
known to none in any rank of society whose
esteem and friendship he did not soon gain, as
much on account of his moral worth, as of his li-
beral attainments. As a companion and a friend,
he was frank, constant, unsuspicious and affec-
tionate. In the company of his intimate associates,
he was playful and humorous, and had always at
command, a variety of witty and amusing anec-
dotes, which he introduced with propriety, and
with spirit and animation. Of pedantry
and ostentation he was perfectly devoid. He
devoted his leisure moments, while in Urr, to the
silent composition of his stupendous work on
the languages of Europe, without communicat-
ing his design almost to a single individual; and

or modesty, and sense or propriety, which are in every case amiable and fascinating, but which are so a thousand fold, when exhibited in the conduct of a man of genius and erudition.

As a clergyman, his character is peculiarly pure and exemplary. He was extremely sensible of the high importance and responsibility of the sacred profession, and how utterly contemptible that man is, who, while he enjoys the fruit of a benefice, discharges, in the most listless and slovenly manner, the high and interesting duties connected with it. He studied for the church from choice and from principle,—not from any worldly consideration, or merely in consequence of parental authority; and he had uniformly cultivated that personal piety so necessary for the happiness and hopes of every human being and without which, on the part of a clergyman, his ministrations, however faithfully performed, must be totally vain and unproductive. While he discharged the public services of the altar with care and assiduity—while his pulpit discourses were characterised by the utmost sim-

ting the sick and the afflicted among them ;
ancient and useful practice of ministe-
examinations, he never neglected yearly to
intain ; and, as frequently, he paid a personal
it to every family within his parish—prayed
h them—and gave them those directions and
tructions which their several conditions or
cumstances rendered necessary and becom-

Of his intellectual faculties, and his literary
ainments, a better estimate may be formed
m the preceding details, than from any at-
pt I could now make to delineate them. In
dition to the works of which we have already
en an account, he left behind him, in MS., a
atise, which is to extend to two large octavo
umes, and to be entitled, “ An Analysis of the
ropean Languages, Ancient as well as Modern.”
is now in the course of printing, under the
tinguished auspices of Sir Henry Moncrieff, a
ntleman who, in the most polite and generous
nner, voluntarily came forward to encourage
d promote the publication of a book which will

an eminent degree, the interest and sympathy
the public.

Notwithstanding the ardour with which
prosecuted severer studies, he was not altogeth
inattentive to poetical composition. This divi
art had beguiled and comforted him amid t
poverty and obscurity of youth ; and he neve
at any future period of life, entirely relinquish
or neglected it ;—and his efforts in this way a
by no means despicable. His verses, indeed, o
ten seem stiff and elaborate ; and there is som
times a veil of dimness thrown over them, fro
his having too frequent recourse to mythologic
and oriental illustrations ; but there is, at t
same time, a sweetness, a vigour, and not unf
quently a pathos, which show, that had he cul

* The printing of this work is superintended by
Rev. Dr David Scott of Corstorphine,—a celebrated a
indefatigable orientalist, whom Sir Henry Moncrieff co
sulted with regard to the merits of the production, ere
publication was resolved upon.

In faction bathe thy lanes in gore,

Or soil thy consecrated ray :

If gaunt Ambition's polar snows

Pour forth their sanguine hordes of foes,

And never more the olive glade

May fan thee with its Attic shade ;

Then spread thy wing to yonder cave

Far in the vale unknown to fame,

Its lone inhabitant will save

For better days thy vestal flame ;

Thy pensive woe his evening harp shall cheer,

In many a warbled hymn of slow delight ;

But O ! to merit sweet, to virtue dear,

Leave not the world to darkness, and to night."

to conclude, we may, with propriety, assign
MURRAY an eminent rank among those who,
their genius, their learning, and their virtues,
thrown a lustre over our race, and are en-
dowed to the grateful and affectionate remem-
berance of future generations.*

The following circumstances were neglected to be men-
tioned in a former part of this Memoir. During his ill-

circumstances, mentioned in another part of the work, and over which I had little controul, have prevented me from carrying my original intention into execution.

Of living merit it would be hazardous to speak. The influence of friendly and partial feeling

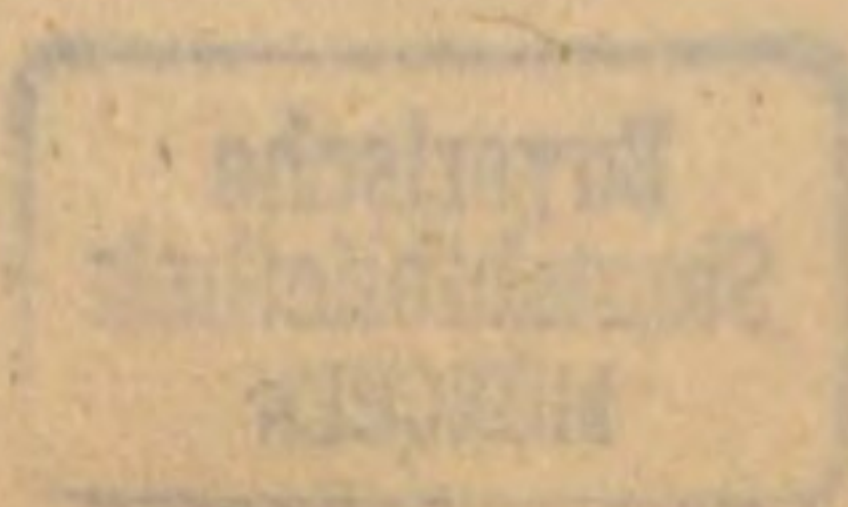
ness, Dr Murray was never confined to bed. The day before his death, he rose at eleven o'clock in the forenoon and did not retire to bed until the same hour at night. He arranged, on that day, several of his papers—spoke freshly—and seemed pretty strong, and in good spirits. He wished to have some conversation on the subject of his approaching dissolution with Mrs Murray, (whose agitation, however, was such, that she could not support it); and he alluded to that event with the greatest degree of Christian fortitude and resignation. After he retired to bed he dozed a little, and every moment he was awake he spent in prayer. Dr Thomas Brown, who, along with Dr Gregory, attended him during his illness, was sent for about an hour before his death; and, though at that time he had become speechless, he recognized his old friend; and withdrawing for a moment his hand, which was clasping that of his affectionate wife, he held it out to him in the kindest manner.

and for public spirit. Much, in every country, depends on the means of education which the inhabitants possess. In the province of which we have been treating, these are sufficiently ample; though the following excellent observations of Dr. Hume are not entirely inapplicable to it.

The salaries of the parish schoolmasters," says this learned writer, "have dwindled into a miserable pittance; and the landholders have generally manifested a resolution to leave them in their present deteriorating condition. Many of the parochial teachers, as we have lately been assured, do not earn half the wages of a journeyman mason. The unmerited poverty of the humble scholars has sunk them beneath their proper level in society. In England the character of a schoolmaster is eminently respectable; and the present age has seen that profession adorned by Parr, Vincent, and Markham. It is to be hoped, and even expected, that those who value the prosperity of Scotland, will exert themselves in ameliorating the condition of an order of men whose useful labours entitle them

schools are frequently supplied, is another boding circumstance. The claims of the different candidates are professedly decided by a comparative trial; but this ceremony, it is well known, is on many occasions terminated by an act of injustice. The task of examination is generally left to the clergy: and when one of the competitors is *properly recommended*, his fortune is determined before the slightest enquiry is instituted with respect to his literary qualifications. The conduct, indeed, may sometimes arise from a distortion of benevolent sentiments; but, in the meantime, the cause of letters is exposed to deep and lasting injury."

Of the many defects by which this history is characterised, no one can be more sensible than the author. With all its faults, however, it will, I flatters himself, be regarded as entitled to the praise of authenticity. He has also endeavoured to exhibit the most favourable views of the conduct, motives, and compositions of the various writers of whom he speaks; and to inculcate



is in which it caused him to engage.



NOTE A.—PAGE 2.

THE word GALLOWAY is comparatively of recent application. The district which it now designates, was originally inhabited by the Selgovæ and Novantes.—(Chalmers' *Caledonia*. Vol. I. pp. 60, 61.) The Novantes possessed that part of it which lies west of the Dee, while that on the east of the river was inhabited by the Selgovæ, whose boundaries included also part of Dumfries-shire, (*ib. ib.*) In the days of Bede, this province was not known by the name of Galloway; it then formed part of the Bernician or Northumbrian kingdom.—(Bede's *Hist.* Lib. IV. c. 2.) The term Gallwegia, however, is applied to it in 1124, in a charter granted by Earl David, (afterwards David I.) to the Monks of Selkirk.—(Sir James Dalrymple's *Collection concerning Scottish History*, p. 171.) In a charter of William the Lion it is called Galweia.—(Dugdale's *Monasticon*, Vol. III. p. 38.) John granted certain lands in Ireland to Allan de Galloway, in 1213; and in 1216, he gave lands in the same country to Thomas de Galway. (

ans, and was killed in battle at Tornhouse near Wigton,
his tomb is shewn till this day.—(Boethius, lib. x.
m.—Symson's MS. Account of Galloway, Adv. Lib.
also App. Note C.) Brigantia regio, mutato nomine
ia deinceps a Galdo appellatur (Boethius et supra.)
Galdus, says Symson, "it was called first Galdia,
Gallavidia, Gallvithia, and vulgarly Galloway."—
y different account, however, of the origin of the word
en by the author of Caledonia, and various other
rs. "It may merely," says Mr Chalmers, "be
way and Gælway, the bay of the Gael or Irish, the
-Saxon *waeg* signifying fluctus, unda, iter, via."—(Ca-
a, I. 360.) "Galloway, in the Latine writers of
iddle tyme Gaelvethia, and Gallovidia, so called by
rish, quho sum tyme dwelt ther, and terme themselves
er in ther ouen language Gael."—"Galloway Topo-
ised," by Timothy Pont,—to be found in MS. in Sir
Balfour's "Collections on the Scottish shires," Adv.

This term, then, according to Mr Chalmers and
s, was first applied to the bay or estuary at which
Gael landed, and in course of time, it was used to
e the whole peninsula which the present Galloway
omprehends. Which of these opinions is most cor-
I shall not take upon me to decide.

villeges of Gallovidians, (Caledonia, l. 363.) In 1172 David I. granted tithes to the church of Glasgow, with Strathgrife, (Renfrewshire), Cunningham, Kyle and Carrick ; but, in this grant, no mention is made of Galloway. In 1178, Pope Alexander III. confirmed to Joceline, Bishop of Glasgow, the churches and other rights of his bishopric in Clydesdale, Eskdale, Annandale, &c., and all the rights which the bishop had in Galloway. These places, then, are distinctly specified. From the charter of David I. it is clear that Galloway was, at the date of it, unconnected with Ayrshire on the one hand, and, from the bull of Alexander III. it is as evident that it was distinct from Eskdale and Annandale on the other, (Ibid. and the authorities there quoted). “As early, indeed,” says Mr Chalmers, “if earlier than the age of David I. the boundaries of Galloway were confined within the narrow limits which have been assigned to that Celtic region in modern times.”—In the present work, we use the term as comprehending Wigtonshire, and the stewartry of Kirkcudbright.*

* The word Kirkcudbright signifies the fortress (Caer originally, now kirk) of St Cuthbert ;—the town, which was founded by the Anglo-Saxons, being called by them in honour of that saint. Wigton is evidently from the Celtic,—the term Veio-

constitution wrested from it.

In the preceding note, it was mentioned that, at the arrival of the Romans, the inhabitants of the present Gallia were denominated Selgovæ and Novantes. These tribes are undoubtedly of Celtic derivation. That Caledonia was peopled by Celtæ from South Britain, originally from Gaul, is better supported with the usual mode of emigration, and is supported by evidence than any other position. That ancient Caledonians were from Scandinavia, there is no evidence, either direct or collateral, to establish, and there has been no emigration from Ireland till many centuries after the invasion of the Romans. Though Tacitus concluded that our early ancestors were of German origin, he agrees with Cæsar, in affirming that their language, as nearly the same as that used in Gaul, decidedly a Celtic country. (*Agricolæ Vitæ*, cap. xi.—Cæsar, *de Bello Gallico*, v. cap. xii.) Language, indeed, forms the great

...e, Weg, or Wig signifying town :—hence Wigton (which takes its name to the shire of which it is the capital), having its name designated by one of these terms, affords us an instance among many others, where the original word, and its signification, are conjoined. The word *Bar*, for example, in Barhill,—and, of course, Barhill, a term so common, is completely tautological.

rectly independent, we shall not admit, but that it was independent as other Celtic provinces, is evident from the history of that celebrated people. Though they spoke a common language—though their personal habits and manners were similar, yet the Celtic tribes, throughout the wide extent of their possessions, were connected but by slight ties. We see little among them of a body politic, and little of that intercourse or alliance which forms the bonds of civil society. Each tribe felt independent of the rest, and they united only when common dangers pressed, or a common enemy invaded them. Such, it is likely, was the state of ancient Galloway at the time of the invasion of the Romans. (Caledonia, Vol. I. Book i. cap. 1. passim.)

Ailred, the biographer of St Ninian, is supposed to state that the father of this illustrious ecclesiastic was king of the province of which we are now treating. “*Pater ejus fu rex,*” says he, in one part; and he thus describes, in another, the district over which he is supposed to reign: “*In ea, reputatur regione, quæ in occiduis ipsius insulæ partibus (ubi oceanus quasi brachium porrigens, et ex utraque parte quasi duos angulos faciens Scotorum nunc et Anglorum regnum dividit), constituta.*”—(Ailred Niniani Vita, p. 1. published by Mr Pinkerton, in a work termed “*Vitæ antiquæ Sanctorum.*”) Galloway has generally been reckoned the

namque partem Britanniae quæ Hibernam aspicit."—*A-*
la Vita, c. 24.) That he spoke of the western district
alloway, is not very probable, for the only appearance,
at quarter, of those remains by which we can invaria-
rily trace the conquests of the Romans, can be discovered at
Crophibia, the site of the present Whithorn, and at a few
places on the Wigton Bay.—(The Reverend Dr David-
Statistical Account of the Parish of Whithorn, in Sta-
tistical Account, XVI. 288.) These remains, however, are
not in the eastern part of this province; and, ac-
cordingly, Mr Chalmers endeavours to shew, that Agri-
cola in his fifth campaign, marched from the Nith, through
the greater part of Eastern Galloway. There are several
Roman camps and stations still discoverable in the parishes
of Kirkcubright, Urr, Rerwick, Kirkcudbright and Girthon.
Vol. VII. p. 193—Vol. XI. pp. 70 and 24. See
Ainslie's Map of the Stewartry.) From the paucity
and poverty of the inhabitants, and the impracticable na-
ture of the country, this celebrated general is supposed
not to have returned, or to have directed his steps north-
ward into the country of the Damnii. (*Caledonia*, I. 108.)
In other inroads the Romans made into Galloway, it
would now be in vain to inquire. There is no evidence,
however, to prove that Roman colonies were ever establish-

History of Scotland, I. 325.) To their new invaders, Galwegians owed many obligations. According to Heron, the Saxons taught our ancestors the art of weaving and introduced among them the use of shirts.—(Heron's Journey through the Western Parts of Scotland, Vol. I. p. 90.) Several remains of the Saxon mode of architecture yet be traced in this district. Their most splendid edifices were built of dry stone, with alternate layers of turf or of stone. They founded the burgh of Kirkcudbright, called originally Caercuthbert, in honour of their tutelary saint, Cuthbert of Lindisfarne.—(Caledonia, I. 325, note.) The neglected bishoprick of Ninian, at Candida Casa, was revived and endowed by them.—(Saville's Chronologia apud Scriptores, Bedam, 161)—but with Heathored, who was consecrated bishop of that see about the year 800, it was again introduced, (Userii Britannicarum Ecclesiarum Antiquitates, 666–7); nor did it afterwards regain episcopal dignity till the middle of the twelfth century.

But the Galwegians, though unable to overcome, or drive away the Anglo-Saxons, were never thoroughly subdued. Their invaders never possessed the full extent of the country, nor did they ever incorporate very closely with its inhabitants. The latter, indeed, made several brave attempts to regain their independence; but it was not till the Northumbrian dynasty had become extinct, in 820, that

and history of this famous people, nor for analysing
name by which they were designated. The subject is
extensive and abstruse for our present purpose. It
merely be mentioned, that the Picts, who conquered
Galloway, and, from their authority and numbers, imparted
their name to the whole inhabitants of the district, seem to
be the Cruithne of Ireland, and not the native Picts
of Scotland. The word *Cruithne* or *Cruithneach*, in the
Galloway dialect, signifies Picts; and many words in the speech
topography of Galloway are significant only in the Irish
language, and must have been introduced by an Irish colony.
The subject is well illustrated by Chalmers, to whose learn-
ing we refer the curious reader for more accurate in-
formation.—(Vol. I. pp. 214—358, 9, 10.)

Though, from this period, the inhabitants of Galloway
were generally called Picts, yet it is remarkable that various
English writers have mentioned them under different names,

Scoti, Galwenses, Loenenses. Lord Hailes quotes
examples of all these names.—(Annals, I. 76, Note. Pink-
erton's Enquiry, I. Book iii. cap. ix. passim.) On ac-
count of their daring heroism and insatiable curiosity, they
were also distinguished by the appellation of the "Wild
Men of Galloway."—(Chronicle of Mailros, p. 190.—
Pinkerton, ut supra.)

In the history of Galloway there is a chasm at this pe-

were soothed and pacified only, when informed that the enemy was advancing to give them battle, (ib. ib.) On account of their unconquerable heroism, and to secure their assistance and co-operation, the kings of Scotland had, some former period, granted them the privilege of forming the van in every battle at which they might be present. At the battle of the Standard in 1138, they claimed this ancient pre-eminence, which was reluctantly allowed them. They were decidedly repulsed by the English archers, and their leaders, Ulrig and Dovenald, were slain.—(Ailred, *Bello Standardi*, pp. 342-5.)

The first lord of Galloway that appeared on the stage of savage life was Fergus, of whose parentage we have no information. He seems to have succeeded Ulrig and Dovenald, and was probably elected to that dignity by the suffrages of the inhabitants. “Galloway,” says Lord Hailes, “had its own princes, and its own laws; it acknowledged, however, a feudatory dependance on Scotland.” This dependance served only to supply the sovereign with rude undisciplined soldiers, who added rather to the terror than to the strength of his armies.”—(Annals, I. 106.) That Galloway had her own princes and laws has never been disputed; but that she acknowledged a feudal dependance on Scotland is not easily proved, and

granted to the monks of Kelso the tenth of the *can* of
cattle, of animals, &c. in the district in question :—(the
word *can*, *cain*, *canum*, in the Celtic tongue, signifies duty,
custom, tribute.) Both David and Malcolm enforced pay-
ment of tithes to the bishop of Glasgow, within the utmost
limits of Galloway. Roland, of whom we shall soon have oc-
casion to speak, allowed the king's right to the levying of *can*
from his vassals. In an adjudication of the judges of Gal-
loway, there are two curious enactments ; first, if any one
shall be convicted in Galloway, *per duellum, sine alio modo*,
for a breach of *the king's peace*, he shall forfeit twelve score
cows and three bulls. Secondly, if any person fight in the
place, except those who have the custody thereof, he shall
forfeit to the *king* ten cows. Such are a few of the intima-
tions quoted by Chalmers, that the Scottish kings exercised
sovereignty over Galloway. They seem conclusive ; and
the sentiments of Lord Hailes, on this subject, must, there-
fore, be regarded as unsupported by evidence.—(Caledonia,
364-5, and the authorities there quoted.)

Fergus, at first, professed obedience to Malcolm IV., but
in 1160, he raised the standard of rebellion amidst the
mountains of Galloway, where a love of freedom, and a
spirit of independence had ever been cherished. Twice
did the Scottish king lead an army to chastise the insur-
rents ; he was as often repulsed ; but in a third attempt they

families.—(York's Union of Honor, p. 9.)

He appears to have been a great patron of learning and religion. He founded, for Premonstratensian monks, monasteries at Tongland, Whithorn, and Saulseat; he settled Dundrennan, Cistercian monks, and on St Mary's canons regular of the order of St Augustine. By his ample and patronage he promoted, to a degree unequalled in other districts, the best interests of his subjects. He was a man capable of doing honour to a more refined age.—James Balfour's MS. Acc. of Monasteries; Statistical Account of Scotland, XIX. 312.—VI. 275.—XI. 14.—45.

See also Keith, Spottiswood, and Hope on Religious Houses.

Fergus left two sons, Uchtred and Gilbert. By the ancient Celtic law, the lands of the father were divided between the two sons. They attended, with their vassals, William the Lion, when he invaded Northumberland (Douglas' Peerage, edited by Wood, I. 613.) The fall of the king, who was taken prisoner, intimated to the Norwegians the necessity of returning to their native woods. Supposing that the captivity of their sovereign annihilated their duty of allegiance, they broke out into open rebellion. They murdered all the king's subjects who had settled among them, and they expelled the king's officers. They are no bounds to lawless ambition. Not content with re-

7 swine.—(Dalrymple's Annals, I. 128.) In 1175, William, having regained his liberty, marched into Galloway to chastise Gilbert; but all crimes were, in this age, punished by a fine, which was great or small, according to the rank of the persons implicated. And, accordingly, William accepted a pecuniary satisfaction, instead of infliction on the fratricide the punishment, which the double crimes of rebellion and murder so fully merited.—(Regiam Estatem, IV. 24.) In the subsequent year, having accompanied his sovereign to York, Gilbert obtained the *will* of Henry for the payment of a thousand marks; he gave his son Duncan as a hostage for his future good behaviour.—(Fordun's Scotichronicon, VIII. 25.) But though he had now obtained the pardon and protection of both monarchs, his dispositions were too barbarous and turbulent to allow him to remain long in peace. He invaded Scotland in 1184. Terms of accommodation were offered him; but to rapacity and ambition war has means which often prove irresistible. Accordingly, the young Gilbert sullenly rejected every offer of peace, being determined either to conquer or perish in supporting the independence of Galloway. But his bloody career was near an end; for he died the year following, without having glorified himself by any great warlike achievement.—

(Caledonia, I. 499.) rose in arms, defeated the
of Gilbert, and slew Gilpatrick their leader. Having
discomfited a formidable band of robbers, who had sett
this unhappy land, and slain Gilcolm their leader, he
became possessed of the whole extent of Galloway.—(S
chronicon, VIII. 39.) The English monarch felt incen
the enterprises of Roland, and, in 1186, assembled an
at Carlisle, with the view of invading his territory.
land was not easily intimidated. He delayed not to
preparations for a desperate resistance ; and as the cou
which he meant to defend, was strongly fortified by na
boundaries, and as these were to be defended by an
brave and resolute, and warmly attached to their m
soil, a bloody contest might have been expected, had
the interests of both parties concurred in dictating a
promise. Terms of agreement were, therefore, immedi
ly entered into, and it was stipulated, that Roland s
retain the lands that belonged to his father, and subm
the English judicatories the decision of what had been
sessed by Gilbert, and was now claimed by his son Du
The king of Scotland lent his influence in bringing
an amicable termination to this controversy. He gr
to Duncan the district of Carrick, as an ample compens
for his various claims, (ib. VIII. 40.) And thus we ma

, Isabel, being second daughter to that nobleman.—
ord's Peerage, 69. Hume's History of the House
glas, 15.)

nd married Elena, daughter of Richard de Moreville,
le of Scotland; and the male line of this powerful
having failed, he succeeded to their high office, and
estates, lying chiefly in Ayrshire.—(Chartulary of
e.) He founded, in 1190, a monastery for Cistertian
at Glenluce.—(Statistical Acc. XIV. 497.) He
o have been possessed of great personal bravery, and
gh spirit of independence. At his death, Galloway
oying the blessings of peace, and beginning to emerge
at state of ignorance and barbarism by which she had
long characterised.

was succeeded in all his titles and offices by his son
who was destined to be the last in the male line of the
princes of Galloway.* Allan was a man of the
ild and unobtrusive character. Uninfluenced by am-
views, and solicitous only for the happiness and wel-
his subjects, he was more employed in reforming the
nd promoting the religion of his district, than in

and had another son Thomas, married to Isabel, eldest
r of the Earl of Athole.

his second, (Margaret, eldest daughter of David of
tingdon,) he left two daughters,—Christian, married to
liam de Fortibus, son to the Earl of Albemarle; and

* The following encomiastic lines, written by Henric
Aubleigh, may be found in Fordun, Book IX. Chap. lxviii.

“ Certa Dei ratio totum componderat orbem
Et varios fines diverso munere ditans,
Non omnes uni dat opes, non omnibus unum.
Ditat lana Seres, ebur Indos, thus Sabathaeos,
Argentum Assyrios, electrum Discones, aurum
Chaldaeos, gummi Sabaeos, jaspis Achivos,
Gemma Viennenses, seges Afros, vina Latinos.—
Francia Pipinis, Brabantia milite signi,
Anglia Richardo, *Galwidia gaudet Alano.*
Cuique terrae suum bonitas divina valorem
Indidit et nullam voluit, sic esse priorem,
Quin et posterior esset, vel sic meliorem,
Quin et deterior. Quarum Galwidia pene
Pauperior, nimium deserta, parumque diserta;
Nec vino, nec fruge ferax, nec gente, nec armis
Bellica, nec censu, nec cerere praedita: cunctis
Subjicitur terris. Sed mira redemptio! *si quem*
Defectum patitur Galwidia, supplet Alanus.”

quired also the high office of Constable of Scotland. Quinci became liberal to several monasteries,—(Charter of Dryburgh, 44.) He was very unpopular in Gal-

Whether it was that he was harsh and despotical to his subjects, or attempted to make encroachments on their ancient Gaelic laws and privileges, or whether it was that he inspired a dislike to him, merely because he was a foreigner, we cannot say. Certain it is, however, that, in 1263, he was suddenly and unexpectedly seized in his castle by the Galwegians. After a remarkable display of courage, he, with difficulty, made his escape. He entered a complaint against the insurgents to the Scottish King, who punished them, and reinstated de Quinci in all his rights and privileges.—(Caledonia, I. 523-4.)

Quinci died in 1264, leaving three daughters, the co-heiresses of his extensive property: Margaret, married to Hugh, Earl of Derby; Elizabeth, married to Alexander, Earl of Buchan; and Elena, to Allan la Zouche. On the resignation of the Countess of Derby, the office of constable was conferred upon the Earl of Buchan; but on his death, and this distinguished office, he forfeited it, passing it to his relation, Baliol, during the succession of King Edward.—(Caledonia, ut supra.)

John Baliol, married to Dervorgille, the youngest daughter of Allan, became possessed, at his father-in-law's death,

throne became vacant, claimed it as the descendant of David of Huntingdon, and, after much opposition, was declared king of Scotland.—(Dalrymple's Annals, I. 221-2. The subsequent history of Baliol is well known. He died in France, in 1214, leaving, by a daughter of Earl Warren, two sons—Edward, the heir of his misfortunes, and Henry who died at Annan, supporting the rights of his father. Edward died without issue, in 1363,—and thus terminated this highly illustrious family.

Dervorgille survived her husband twenty years. She founded and endowed a college at Oxford, and called it by the name of her husband.—(Wood's Antiquities of the University of Oxford, 73.) She erected the monastery of Sweetheart, or New Abbey, for Cistercian Monks, founded a convent for Dominican Friars at Wigton; also established Franciscan Friars at Dumfries and Dundee.—(Vide Balfour, Spottiswood, Leith, Hope &c. supra. Also, the Statistical Accounts of the respective places.) I have read of no female who has gained a more lasting fame than Lady Dervorgille of Galloway.

“ Dis Ladye

Dyd all thir dedis devoutly.

A bettyr Ladye than scho wes nane

In all the yle of Mare Bertane.

principles and habits inherited from their forefathers,
firmly attached to their native province, where, amid
changes, a love of liberty and independence had ever
could not see, without indignation, the ample domains
their late chieftains divided—and divided, too, among
others. They therefore petitioned Alexander II. to as-
sume the lordship of Galloway; but, regulated more by
principles of justice than those of ambition, he rejected the
proposal, and recommended submission to their new barons.
They then requested, that 'Thomas, Allan's illegitimate son
(who had married a daughter of the king of Man), might
be appointed their lord. The king still adhering to his
former resolution, the Galwegians rose in support of their
principles, and, headed by Thomas, and Gilrodh, an Irish
warrior, made a daring stand in defence of their hereditary
rights and privileges. But Galloway was now greatly par-
tisaned out among strangers; the military force of the old in-
habitants was not equal to their enthusiasm, or the justness
of their cause; and Alexander, when he led an army against
them, gained a complete and decisive victory. They now
submitted to his mercy, and professed obedience to the au-
thority of their new masters. In the mean time, Gilrodh
and Thomas, having escaped into Ireland, returned next
year with fresh auxiliaries; but finding their cause desperate,
they were advised to sue for peace by Gilbert, bishop of

sured. They were governed by their own laws, introduced or modified by the Cruithne or Picts from Ireland. Under these laws, no woman, of whatever rank, could succeed to the slightest possession of land, or enjoy the least shadow of authority or sovereignty. Their portion consisted entirely of cattle, and, from this circumstance, the same word in the Irish speech, (*sprè*), which denotes cattle, signifies a dowry. Besides, the right of male succession among them was purely elective. It was confined indeed to one family, but not in any direct series. The person, for instance, who was most popular, or most deserving, succeeded, whether he were the son, the brother, or the cousin of the last ruler. This privilege, then, to which the Galwegians had long been entitled by law, though they had seldom claimed it, they now wished to assert, and to exercise. Thomas, brother to their late ruler, they did not invite to assume the lordship; they also disregarded the title of Allan's daughters, and, electing Thomas, looked upon his right as incontrovertible. The will of their sovereign could not restrain them; the revolt, and its consequences, have just been mentioned; and thus we may see the ancient laws and privileges of a people overborne and annihilated by the strong hand of power.

Such is the early history of Galloway.—And though v

le. Their new lords dissolved their former associations ;
duced among them the habits and the feelings of more
ized life, and directed their industry and ambition
more useful and more honourable objects of pursuit.
longer placing pride and glory in the profession of
s, and in military achievements, they began to cul-
te the arts of peace and refinement.—About the end
the thirteenth, or beginning of the fourteenth cen-
, wheat and oats were grown pretty extensively in Gal-
y ; mills were created, and several villages built, of
h modern times can shew almost no memorial.* And

Some interesting notices on this subject may be found in
wardrobe-account of Edward I. who, in the years 1300 and
, marched into Galloway. This account has been pub-
d by the Antiquarian Society of London, and in “*Cale-*
,” Vol. I. pp. 665-6, note. It informs us that the army
Edward was, to a considerable degree, supplied with provi-
in Galloway.—From Henry, the miller, who rented the
of Gerton (Girthon), the king received 13s. 4d. for some
“*diversations*” that had been found in his mill. He received
the town of Flete (Fleet), 40s. for their bad measures and
transgressions. This mill of Gerton is supposed to have
the same with the ancient *mill of the lake*, now lying

house of Douglas, whose connection with Galloway is dated about the middle of the 14th century.—(Douglas Peerage, edited by Wood, I. p. 614.) It would afford no pleasure, nor does it fall within the plan of this work to give an account of this family. It need merely be mentioned, that the first of that name styled Lord of Galloway seems to have obtained his title and dignity by his marriage with Dervorgille, daughter of John Cumyn of Baden.

within the farm of Rainton, but where the town of Flete was situated, we can form no probable conjecture. There are no records or tradition of such a spot. “A little about Roberton,” says Symson, “within half a mile of the kirk of Kirkandrews, in the parish of Borgue,] is to be seen the ruins of an old town called Rattrra, wherein (as the present inhabitants there say), was of old kept a weekly mercat, but the town is since demolished.”—(Symson, MS. Acc. of Gall. Adv. 1.) “The parish of Kirkcudbright,” says Dr Muter, “was 130 years ago more populous than at present. In the parish of Dunrod and Galtway, now annexed to Kirkcudbright, vestiges of villages may still be traced; and from good information obtained from old people still alive, the inhabitants of these villages were very numerous.”—(Stat. Acc. XI. 14.)

ted for rebellion in 1453, and their vast possessions
ted, and bestowed on more worthy, honourable, and
barons.—(Hume's History of the house of Douglas,

the destruction of this family was the dearest boon that
be conferred on the Galwegians. The spell by which
minds had so long been enchained was now dissolved.
to them had now no charms, for it had long been seen
them in its most fell and repulsive aspect; they began
to cultivate and appreciate the blessings of peace; and
the mild rule of their respective barons, who, though
of proud, chivalrous feeling, felt disposed neither to
st each other, nor to rebel against their sovereign, they
ned, in a short period, to a high degree of civilization
ntelligence; and from the date of the first dawning of the
rmation, they have not been inferior to the inhabitants
y of the neighbouring districts, either in the arts and
acies that give a charm to social pleasures and domestic
arments, or in the more dignified, but not more fasci-
g department of science and of literature.*

It has been supposed that the Douglasses of Galloway
ed their power so high as the coining of money. This

das Tomb,) surrounded, at about twelve feet distance
nineteen considerable great stones, (but none of the
great as the three first mentioned,) erected in a circ
rence. In this moor, and not far from the tomb, are
heaps of small stones, (which the country people call Ca
supposed by them to be the burial-place of the co
soldiers. As also, at several places, distant from the
ment, are here and there great single stones erected,
are also supposed to be the burial-place of his comma
and men of note."—(Symson's MS. Account of
way, Advocates' Library.)

Symson, who thus honestly records the tradition re
ing these stones, never once seems to think they are d
cal, though they have been often regarded as such.—
Acc. of the Parish of Wigton.) This tradition is
great degree confirmed by an analogous one still curre
that quarter, namely, that the word Bladenoch, the na

opinion is incorrect. What is known by the name o
Douglas groat, was struck by the Earl of Angus in the
rity of James V. a period long prior to which this famil
been driven from Galloway. This coin was current, or a
well known, in the time of Symson, who wrote in
(Symson's MS. Acc. of Galloway—Pitscottie's Hist. of
land, 133.)

Whit-herne, quhat say you then if Ptolomee after his
 r translated that name in Greek λευκ' οικιδια, this is
 housses (in stead quherof the translator's hand thrust
 us, Leucophibia,) wich y^e Picts termed Candida Ca-
 In this place, Ninian, a holy man, y^e first that in-
 ed y^e Picts in the Christian faith, in y^e reigne of y^e
 erour Theodosius, junior, had his seat, and builte a
 h therein, in memorie of St. Martine ; and, thereafter,
 the number of Christians wer augmented, and the
 tian faith begune to flourish ther, was ther ane episcopall
 rected at this Candida Casa."—(" Galloway Typo-
 ised," by Timothy Pont,—to be found in MS. in Sir
 s Balfour's " Collections on the Scottish Shires,"
 Lib.)

e way in which Pont, whose words I have just quoted,
 connected with Galloway, was this. His maternal
 Elizabeth Knox, daughter to our great reformer, was
 ed to the celebrated John Welch, a native of that dis-
 and for some time minister of Kirkcudbright ; and
 ther, who was afterwards second presbyterian minister

name is familiar as "household words," even with the illiterate of the people. A cave (on the sea coast, about miles from Whithorn,) to which, amid the intervals of his labours, he occasionally retired, is still pointed out with something like superstitious awe and veneration; and traditions respecting his supposed miracles, and his holiness, are told and cherished with a degree of reverence and credulity to which almost no other district can produce a parallel. Several places and parishes, both in England and in Scotland, bear his name. Crowds of pilgrims, for many ages, annually resorted to his shrine;—even some of our Scottish monarchs have visited it. The queen of James III. undertook this pilgrimage in 1474;* and in 1507, (at which period, according to Mackenzie, this piece of devotion was very common,) James IV. made the same pilgrimage *foot*, to pray for the health and recovery of his queen, v

* The following article is in the accounts of the treasure of Scotland—"Item, to Andro Balfour, 20th August 1474, livery gowns to six ladies of the Queen's chamber, at her going to Quhytehorn, 21 ells of grey fra David Gill, price L 10s. Scots;"—(quoted in Weber's *Flodden Field*, p. 153.)

FROM the death of Acta, who succeeded Ninian, the
oprick of Candida Casa fell into decay, until the begin-
g of the eighth century, when we find Pecthelm bishop
e, who died in 735. Frethwald, who succeeded him,
in 763; and Pectwine in 777. The date of the
h of Ethelbert, who was consecrated at York in 778,
ot exactly known; but it must have been about 790,
Baldulf was, that year, ordained his successor. (Keith's
alogue, p. 161.—Userii Britt. Eccl. Ant. p. 666.)
dulf is by some regarded as the last bishop during the
y of the Anglo Saxons, but Usher, whose research and
racy are well known, places Heatherod in this see in
—(Vide ut supra.—Pinkerton's Enquiry, II. 291.).

NOTE R.—Page 111.

THE bishop of Galloway, in point of precedence, as
erly hinted, ranked above all the bishops of Scotland,
ept that of Edinburgh. "He was," says Symson, "vi-
general to the archbishop of Glasgow, and in the va-
ie of that see, can do any thing that the archbishop
self could have done, viz. can present jure proprio to

says Symson, "there is no dean of Galloway, only archdeacon. This is and hath been in the constant possession of the minister of Penningham, yet he hath no salary for that effect, neither have any of the rest of the members of the chapter one sixpence that I know of, or could ever hear tell of, upon the account of their being members of the chapter." The members of the chapter were the ministers of Penningham, Whithorn, Wigton, Inch, Stoney-Kirk, Leswalt, Kirkcudbright, Rerwick, Borgue, Twynholm, Crossmichael, Dalry.—(Symson's MS. Account of Galloway.)

The income of the see of Galloway, accounted for at the Reformation, was L.1137, 0s. 8d.; bear, 6 ch. 15 bus. 4 meal, 7 ch. 9 b.; salmon, 268.—(MSS. quoted by Bishop Keith; Dr Davidson's Statistical Account; MS. found among the papers of the late Reverend Andrew Donnan of Wigton, transcribed from a document in the possession of the family of Elliock. This latter account is a little different from the rest.)

The Reverend Elliot William Davidson, the respectable and worthy minister of Sorbie, to whom I am highly indebted for his kind exertions in promoting the success of this work, took the trouble of making for me enquiries at Whithorn, respecting a point connected with the antiquities

th century, is termed by Keith a native of Galloway, led an eminent life, and died in 1303. Keith's Catal. —Userii Brit. Ec. Ant. 644.)

ALAN, also a Gallovidian, was bishop of the Isles, and one of the Scottish clergy who recognised Robert Bruce's title to the crown. He died in 1321.

GILBERT, another native of Galloway, succeeded him, but, however, did not enjoy his benefice many years; for he seems to have died before the year 1330.—(Keith, ut supra.)

It has been supposed that ALEXANDER MONTGOMERY, the author of the allegorical poem, "The Cherrie and the Slae," is a native of the stewartry of Kirkcudbright, or at least resided there. "I have heard it reported, (how true I know not)," says Symson, "that it was this place (Cumston, near Kirkcudbright), and the situation thereof, which contributed towards the quickening of Captain Alexander Montgomerie, in his fancy, when he composed the poem entitled the Cherrie and the Slae." The picturesque appearance of the Dee in Fongland is thought to be described in that poem. This, however, cannot be received as very satisfactory evidence; several other places claim the same honour; and, as the place of his birth, and the incidents of his life, are involved in impenetrable obscurity, the circumstances in question will always continue a matter of doubt and uncer-

dition to it.

“PATRICK HANNAY was a younger son of Donald I of Sorbie.—(Nisbet’s *System of Heraldry*, Vol. I. p. It may be inferred that he had received an academical tion ; for, in the title-page of his *Elegies*, he styles A. M. Mr Ellis, in his *Specimens of the Early English* has remarked, that he appears to have served in a military capacity under Sir Andrew Gray, a colonel of foot general of artillery to the king of Bohemia. One publication bears the following title: “Two Elegies on the late Death of our Sovereigne Queene Anne, with Epitaphes. Written by Patrick Hannay, Mr of Arts.” Another is entitled, “A Happy Husband ; or Directions to a Maid to chuse her Mate ; together with a Wive’s Behaviour after Marriage. By Patrick Hannay, Gent.” Lond. 8vo. This composition is appended, with a separate page, to Brathwyte’s *Description of a Good Wife*. It was afterwards inserted in a collection of Hannay’s Poems published in the year 1622, and containing “Philomela, Nightingale, Theretine, and Mariana, Elegies, Songs, and Sonnets.” The following specimen of his versification is extracted from the *Two Elegies, &c.*

languishing thoughts are life-invading weak.
How built her body, such a voyage made !
How great her reason, which so rightly sway'd !
How pliant passions, which so well obey'd !
How dauntless thoughts, vain doubts durst ne'er invade !
Her body, reason, passions, thoughts, did 'gree
To make her life the art to sail this sea."

DREW SYMSON, author of an account of Galloway, preserved in MS. in the Advocates' Library, was episcopal minister of Kirkinner for twenty-four years previously to the Revolution. He was alive in 1792, at which time his "account" was revised and concluded, though it had been composed in 1684. He seems to have been an amiable man, for, though he must have experienced much trouble and opposition in the awful times in which he lived, he yet went his way to no murmuring or misrepresentation. The only allusion in which he alludes to his own situation, (except a slight hint or two in the last page,) is at the commencement of his work, and he does so with dignity, and in the poetical words of Virgil : " In one of the parishes of the Diocese of Wigton, I have (by the providence of God, and the protection of his sacred Majesty's laws,) for more than twenty years been a residenter, per varios casus, et non discrimina rerum."

most candid and unostentatious that ever was com
I have been told that Symson was the author of a
production, which was dedicated to the then represe
of the ancient family of Physgill. Of this book, if
did exist, no trace can now be found. For some en
on this subject, I am indebted to my very learned an
thy friend, the Rev. Samuel Clanahan of Glasserton

In a former part of this work, (page 227), the n
Alexander Telfair, the first minister of Rerwick af
Revolution, was mentioned. Of his pamphlet I cou
give no account, as I had not a copy of it beside me.
that time, however, I have been favoured in the
polite manner with a perusal of it, by Thomas M
Esq. younger of Dundrennan, advocate. It is e
“ A true relation of an apparition, the expressions a
ings of a spirit which infested the house of Andrew
kie, of Ring-croft of Stocking, in the parish of Rer
the stewartry of Kirkcudbright, in Scotland, 1695 ;
Alexander Telfair, minister of that paroch, a
tested by many other persons, who were also eye a
witnesses. Edin. Printed by George Mossman,
15 pages, small quarto.

Among other reasons mentioned by Mr Telfair, f
lishing his book, is the following very important

on the 4th of April, Charles Macklelane of Colme,
l, with the said Andrew Mackie, went to a certain
of ministers, met at Buitle, and gave them an ac-
of the matter; whereupon these ministers made pub-
ers for the family, and two of their number, viz. Mr
Ewart, minister of Kells, and Mr John Murdo, mi-
f Crossmichael, came to the house, and spent that night
g and praying; but it was very cruel against them,
ly by throwing great stones, some of them about half
weight; it wounded Mr Andrew Ewart twice in the
o the effusion of his blood; it pulled off his wig in
prayer; and when he was holding out his napkin
his hands, it cast a stone on the napkin, and there-
rew it from him: It gave Mr John Murdo several
okes; yet the wounds and bruises received did soon
There was none in the house that night escaped from
its fury and cruelty. That night it threw a fiery
ong the people, but did no hurt; it only disturbed
time of prayer; and also in the dawning, as they
m prayer, the stones poured down on all who were
ouse, to their hurt. This is attested by Mr Andrew
Mr John Murdo, Charles Macklelane, and John

e ministers who were occasionally met at Kirkcud-
appointed five of their number, viz. Mr John Mur-

the house, that it made all the house shake; it brake
hole thorow the timber and thatch of the house, and pe
ed in great stones; one whereof, more than a quarter wei
fell upon Mr James Monteith his back, yet he was
hurt; it threw another with great force at him, when
was praying, bigger than a man's fist, which hit him on
breast, yet he was neither hurt nor moved thereby. It
thought fit that one of our number, with another per
should go by turns, and stand under the hole in the outs
so there was no more trouble from that place; but
barne being joyned to the end of the house, it brake d
the barne-door and mid-wall, and threw stones up the ho
but did no great hurt. It gripped and handled the leg
some as with a man's hand; it hoised up the feet of oth
while standing on the ground; thus it did to William I
nox of Mill-house, myself, and others. In this manne
continued till ten o'clock at night; but after that t
was no more trouble while we were about the house. 't
is attested by Mr James Monteith, John Murdo, Sam
Spalding, Mr Falconer, William Lennox, and John Ta

“Upon the 17th, it set the house seven times on fire: 't
28th, being the Sabbath, from sun rising to sun setting
still set the house on fire; as it was quenched in one p
instantly it was fired in another; and in the evening, w

clude with that of the Apostle, 1. Pet. 5. 8, 9. "Be sober, vigilant, because your adversary, the Devil, as a roaring lion, walketh about seeking whom he may devour; whom stand stedfast in the faith."

NOTE X.—*Page 173.*

I needed to have ordination, and the bishop of Down, whose bounds the parish of Killinchie was, was a corrupt timorous man, and would require some engagement; before my Lord Clandiboy sent some with me, and wrote Mr Andrew Knox, bishop of Rapho, who, when I came and shewed him the letters from my Lord Clandiboy and the Earl of Wigton, and some others that I had, for that purpose, brought out of Scotland, he told me that he knew my errand, and that I came to him because I had scruples against episcopacy and ceremonies, according as Mr Jonah Welsch and some others had done before, and that he thought his old age was prolonged for little other purpose than to do such things, that if I scrupled to call him my lord he cared not for it. All he would desire of me, because they got me but few sermons, that I would preach there at Rathfriland next Sabbath, and he would send for Mr William

that I had thought, or almost even desired.”—(MS of Livingstone, 18-9.)

NOTE Y.—*Page 174.*

THE following extract from Livingstone's Life, in this age of affectation and fine sentiment it may mirth, yet affords a curious proof of the spirituality principles and his conduct:—

“ Mr Blair propounded to me that marriage ; diately thereafter I was sent to London to have to New England, and returned the June following had seen her several times before in Scotland, and the testimony of many of her gracious dispositions I was for nine months seeking or I could get dis from God anent that business, during which time not offer to speak to her (who, I believe, had not any thing of the matter,) only for want of clearness mind ; although I was twice or thrice in the house saw her frequently at communions and public-meetings it's like I might have been longer in such darkness

four or five days after, I propounded the matter, and desired her to think upon it; and after a week or two, I went to my mother's house, and being alone with her, desiring an answer, I went to prayer, and urged her to pray, which she did; and in that time I got abundant clearness, that it was the Lord's mind that I should marry her, and I propounded the matter more fully to her mother; and when I was then fully cleared, I may truly say, *it was a month after before I got marriage affection to her, though she was, for personal endowments, beyond many of my equals; and I got it not till I obtained it by prayer, whereafter, I had greater difficulty to moderate it.*"— (33-5.)

NOTE 2.—Page 211.

This note was meant to contain notices connected with persecution in Galloway from 1660 to 1688. I intend to give an account of the rising which terminated in the death of Pentland, as also a minute sketch of the sufferings and persecutions endured by John Park of Stranraer, George

Earlston, M'Culloch of Barholm, M'Lellan of Barmen,
Gordon of Craighlaw, Dunbar of Machremore, &c.
sketches, with various other notices on this subject
obliged to omit.

NOTE AA.—Page 260.

THE following is a copy of the letter addressed by
three months before his death, to “ The Literary Fu

“ Ever since I was eleven years of age I have n
with my studies the labour of teaching, or of writi
support and educate myself.

“ During about twenty years, while I was in co
or occasional attendance at the University of Edinbu
taught and assisted young persons, at all periods,
course of education, from the alphabet to the highest br
of science and literature.

“ I read Lectures on the law of Nature, the law o
tions, the Jewish, the Grecian, the Roman, and the
Law, and then on the Feudal Law; and on the s
forms of Municipal Jurisprudence, established in n

wrote a Journey through the Western parts of Scotland which has past through two editions ; a History of Scotland in six volumes, 8vo ; a Topographical account of Scotland, which has been several times reprinted ; a number of communications in the Edinburgh Magazine, many Reviews and Critiques ; a Memoir of the Life of Burns the Poet which suggested and promoted the subscription for Burns's Monument ; has been many times reprinted, and formed the basis of Dr Currie's life of him, as I learned by a letter from the Doctor to one of his friends ; a variety of *jeux de mots*, in verse and prose ; and many abridgements of his works.

At the beginning of 1799, I was encouraged to come to London. Here I have written a great multiplicity of works in almost every branch of science and literature ; my residence in Edinburgh having comprehended them all. The London Review, the Agricultural Magazine, the Anti-Slavery Review, the Monthly Magazine, the Universal Magazine, the Public Characters, the Annual Necrology, and several other periodical works, contain many of my communications. In such of those publications as have been reviewed, I can shew, that my anonymous pieces have

have been written by any one other person.

“ I have written also a variety of compositions in Latin and French Languages, in favour of which I have been honoured with the testimonies of liberal approbation.

“ I have invariably written to serve the cause of reform, morality, pious christian education, and good order, in the most direct manner. I have considered what I have written as mere trifles ; and have incessantly studied to improve myself for something better. I can prove that I have many years, read and written, one day with the other, twelve to sixteen hours a-day. As a human being, I have not been free from follies and errors. But the tenor of my life has been temperate, laborious, humble, quiet, and to the utmost of my power, beneficent. I can prove the general tenor of my writings to have been candid, and ever anxious to exhibit the most favourable views of the abilities, dispositions, and exertions of others.

“ For these last ten months I have been brought to the very extremity of bodily and pecuniary distress.

“ I shudder at the thoughts of perishing in a gaol.

92, *Chancery Lane,* }
Feb. 2, 1807. }

(In confinement.)

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